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CREED OR CHRIST, WHICH?

BY THE REV. WILLIAM C. DALAND.

It is one of the most significant tendencies of our times, and one which has both a good and a bad side, that creeds are held in much less esteem than formerly. The very word is spoken with disfavor both by the thoughtful and by the unthinking multitude. Like the more offensive expression, dogma, which derives its unpleasant sound from the fact that its use reminds us of the external authority of church or council behind it, the word creed, which means nothing more than a statement of belief, is now despised; and for rhetorical purposes creed and Christ make an effective antithesis. In the minds of too many people this scorn of creed statements is perhaps a scorn of having any settled beliefs or any positive convictions in regard to religion. In the minds of others, however, it is the result of a conviction that a human statement of faith must necessarily be not only inadequate but always imperfect. Then, too, when adherence to a formula or to a particular interpretation of a formula is needful to insure against a trial for heresy, those who are lovers of freedom in thought and investigation will naturally think less of these in some respects excellent devices.

For a creed in some form or other is a benefit, and is in fact a necessity; for a creed we all have, be it precise or indefinite, long or short, orthodox (whatever that be), or heretical. And we all are liable to be tried for heresy, if not by presbytery or council, yet by the prevalent views of our brethren in regard to religious truth. And the sentence of this tribunal is oftentimes as serious a matter as a more formal condemnation. We may therefore retain our creeds as of general utility, as the clothing of our faith, to be changed upon occasion, and yet not to be modified too seriously lest religious decency be offended thereby.

Devout and prudent people often have a very high respect for the character and motives of those who treat creeds with scorn and who yet confess an unswerving loyalty to Christ, as did F. W. Robertson, who affirmed his whole heart's expression to be "None but Christ," while they at the same time regard their teachings as pernicious. These are too conscientious to do otherwise than condemn such persons, whom they are perhaps willing to admit to be equally devout with themselves. They say: "The noble aspiration toward perfect devotion to Christ can never be realized by any man who has a contempt for creeds, or who finds any antagonism between a devotion to Christ and a similar devotion to the truth that Christ taught"—that is what they say Christ taught. With considerable truth it is maintained that one can not be loyal to Christ without being wholly submissive to the authority of his teachings; that there is an implied insult in a professed affection for Christ not accompanied by a full acceptance of his teachings. It is declared with equal truth that there is no Christian doctrine of importance which is not found in Christ's own teachings or else may be plainly deduced from

them. It is argued with great force that from Christ's own words in the New Testament may be derived the very strongest proofs of the inspiration and authority of the Bible, of his own deity, of the nature of God and man, of the atonement, of regeneration, of justification by faith, of the life everlasting beyond the grave; and what does a creed but state these important truths?

It does more; it generally expresses these truths in a too definite form. It defines the terms employed so that there is much more contained than appears at first; or if not, there is understood a definition which fixes the meaning of the creed, so that the creed becomes finally a statement of error rather than of truth. These incorporated errors of definition are sometimes theological points, sometimes traditional beliefs of people generally, frequently so widely held by devout people that to deny them is in their opinion to deny Christ. It is not only the creeds which thus suffer; the statements of Scripture itself are liable to the same possibility of false construction or of misconstruction. So it comes to pass that to despise a creed is to despise Scripture; for both are capable of being imposed upon one as a requirement, and Scripture as well as confession of faith may form the basis of ecclesiastical conviction in a church court. Here again come in definitions and interpretations, and we require of others, not that they hold to the scriptural statement merely, but that they hold it in the sense that we hold it. Is the question in regard to the inspiration of the Scriptures, we are compelled to accept a definition of inspiration and of Scripture. If we are to be held to the creed and the creed does not define inspiration how shall we be judged? If we are to be held to Scripture and Scripture does not define it, how shall we be judged? If the creed be the standard and the creed does not fix the canon, how shall we be judged? If Scripture be the standard and the Scripture does not fix the canon, how shall we be judged? And the case is similar with the other doctrines.

Hence the question at the head of this paper admits of but one answer, and that is "Christ." But this answer must be guarded. If this answer be a cover for an undevout spirit, it is a mockery. Except under pressure the devout spirit will not make the antithesis. He will value a creed for what it is, in its proper sense, a confession of faith, not a standard of judgment. He will be grateful for it as he is for the letter of Scripture, for from it he can learn much. But when we consider what we can require of our brethren it is plain that it must be loyalty to Christ rather than to a creed. Clearly so in matters of faith. In matters of practice Christians are very apt to seek out a congenial home; and if they are constrained to differ with their brethren they generally transfer their membership to another family of believers in Christ.

It is then a good thing that creeds are less esteemed than of old, if it is that they are less

to be used as standards of judgment by human reason. But it is not so good a thing if it simply means that more people wish to escape from the truths of religion. It is a good thing that we seek to be loyal to Christ alone, if we mean thereby to be loyal to all that he teaches us when once we know it; but it is a sad thing if thereby we mean to be loyal to as little as possible and to take a position where we can avoid known duty. In all this let us be ever loyal to Jesus our Master, and be equally slow to cast aside a creed as to impose one upon another. And if we are tempted so to do, and to hold our brethren to anything whatever, and to judge them thereby, even if it be by what we call the Word of God, let us be sure of *what it is upon which we ground our right to do so.*

CHRISTIANS AT WORK.

BY THE REV. B. C. DAVIS.

To some classes of professed Christians the terms "Christians at Work" and "Christian Workers," seem to give offense; and possibly if all Christians were *ideal Christians*, such terms would have little or no significance. But with the present condition of the Christian world they have a very definite and well defined meaning.

In different localities and under different conditions the technical meanings may vary. But anywhere they must mean something different from the easy-going Christianity that is found in so many of our churches.

For one who has any doubt of the importance of such designations, and is in any way doubtful about the characteristics that give them their significance, no better prescription can be given than the recommendation to attend a "Christian Worker's Convention," or read the report of such a convention.

The most important convention of this character ever held convened in Boston, Mass., Nov. 10-16, 1892. The Christian people, who gathered to this convention, were from all parts of the United States and Canada. They represented the people who are doing the most aggressive work throughout all this country for the rescue and reconstruction of manhood, irrespective of denominations, or creeds, or sects, or sexes.

In these seven days more than one hundred addresses were given; short, earnest, and full of practical experience in winning souls for Christ. The addresses represented all kinds of missionary and evangelistic work in which the people of our country are engaged, within the limits of the United States and Canada, and were made by men and women whose lives are given to this work, in rescuing victims from the saloon and the dance-hall, from the pawn-shop and the sweat-shop, from the haunt of the fallen, and the miseries of the wretched; in caring for criminals and outcasts; in giving a helping hand to the prisoners and to the strays and waifs of society, to those who can say with too much truth, "No man has cared for my soul." Object lessons were constantly presented in the

papers and addresses; and in the most concrete examples, from day to day, in the streets; in the gospel wagon, the colportage carriage, and the gospel push-cart—this last for the alleys and by-ways, to reach the people whom nothing else could reach. Every imaginable humanitarian enterprise seemed to be discussed in the light of practical work, from the tramp—his lodging and breakfast—to the education of the Negro and the Indian. One item of especial interest to the writer was the work for children,—the training in schools and clubs, industrial institutes and literary circles, excursions for poor children, orphan homes, Burnham Farm, and Good Will Home for boys, together with every such enterprise as elevates and blesses the children and youth of our unhappy and unfortunate homes.

Throng of people were in attendance. Tremont Temple, where the convention was held, was constantly packed; and the overflow meetings in the afternoons and evenings often filled Meionaon chapel and Park Street church. In all these places, at the same hour, interesting programmes were being carried out, all upon the great theme of the power of the gospel to save men from their sins.

There was a sweet, strong, spiritual and scriptural tone to the entire service. There were brief, frequent seasons of waiting upon God. Special Bible-readings were interspersed. The storm of prayers whenever opportunity was given, and the great uplift of devotion in song, seemed to bear the vast throngs, as on a tidal wave, to the very gates of glory. The deep, silent, almost palpable sense of God's presence as the inducement of power for Christian service was clearly and solemnly felt.

The meeting was a grand demonstration of real Christian unity, and of the power of Christian love in reaching and saving the lost, and as a solvent of the grave problems that confront the church in these latter days. One banner was over all alike, and that was love. It was a gigantic illustration of the power of lay effort, when wisely directed, in augmenting the church's influence, and in overcoming the mightiest forces of evil. A new and lasting inspiration came to all who enjoyed the privileges of the convention.

When we separated, each to go to his own field of work, we felt that the "world is the field," and that the great effort of Christian people should be to seek to bring the outlying masses, of city, hamlet and country, who are unreached by the churches, into the saving power of the gospel, and that whoever seeks a hand in this noble work, by loving and helping those nearest to him, who most need that love and help, has in some measure deserved the title "Christian at Work."

20 EAST DIVINITY HALL, New Haven, Conn.

OUR UNIVERSITY.

BY THE REV. ARTHUR E. MAIN.

Alfred University is evidently passing through a very critical period of its history; and, as one of its deeply interested friends, I would like to offer a few suggestions as to what, it seems to me, this school ought to plan and purpose more and more to be and do.

1. First of all, it ought to be thoroughly Christian, in spirit, aim and methods. No teacher is so great as Jesus Christ; no book so great as the Bible; no learning so important as that which comes from Bible study and Christian discipleship. As the morning sun lights up with warmth and glory the hitherto cold and dark Alpine scenes, as beheld from Mon-

Risghi, so should every teacher, every department, every study, be warmed and glorified by the power of him who is the Light of the world. The endowments may become ample; able teachers be employed; fine and convenient buildings erected; large libraries acquired; the management be most wise, as men estimate wisdom; but, if the institution be not Christian, through and through, in its instruction and control, it will be, in respect to highest ends, only a magnificent failure. These statements have their ground in the origin and history of the Christian religion and Scriptures; they are emphasized, as to their importance, by every manifest tendency to drift away, in thought and life, from the world's greatest Book and the world's greatest Person.

2. There should be most scholarly teaching, and methods that promote scholarship, so that young men and women who go out from under its instruction and training, shall go with scholarly habits in thought, expression and act. I do not have in mind greatness of scholarship and vastness of learning, so much as that which is real, not seeming. Pure water is water, whether in quantity it be a gill or a barrel. But we must seek after both quantity and quality in learning. These are days when capable men and women, for the sake of profit or pleasure, want to go, in some masterful way, into the very midst of things that lie along the many-varied and wide-extending fields of knowledge, open as to their treasures of truth and beauty to the painstaking student. Work and results that are thoroughgoing in character, broad in their range, and of truly practical value and use, are most justly demanded. And our University ought to grow much and fast in its equipments for helping the scholar to do such work and attain unto such results; so that when its students go out into the world of thought and action, or into other and higher schools of learning, they may rank, in their chosen spheres, as scholars, and to a degree limited only in quantity and not in quality.

3. Our University ought to be, and be known as a denominational school; that is, as a Seventh-day Baptist institution of learning. This means (1) that it should be called so. (2) That its teachers and managers, in respect to leading and controlling influence and authority, should be loyal adherents of our denomination, firm, if not enthusiastic, believers that the Lord is calling upon us to make for ourselves a most honorable name and do a great work in the world. (3) That it should be the aim to send out into the world Seventh-day Baptist Christian cultured young men and women, well equipped for life's work. The study of the English and original Scriptures is coming to be recognized as well worthy of a place in the college course; and I want my boys to be taught the Bible by learned Sabbath-keeping instructors. (4) That without sectarianism or proselytism, but with broad Christian good-will, it should offer to all hungry for knowledge, especially to the poor, the best possible opportunities for a liberal education.

We are, or ought to be, Seventh-day Baptists because we believe our declaration of faith and practice to be more scriptural than any other. Denominational loyalty does not require absolute uniformity; neither is the expression a meaningless one. There is room in it both for liberty and for conviction. Denominationalism is devotion to Christian doctrine and duty as symbolized in our denominational name, to the end that we may both do and teach them. And one source of our weakness to-day is a lack of

denominational spirit, along all lines of our endeavor, individual and organized.

When a man says he does not care much for church or denomination, but for Christ, he cannot but mean Christ as he understands him; and it is not improbable that in heart he belongs to a church and denomination numbering about one. When one of our citizens is in a foreign land we do not want him to say that although he lives in the United States he is un-American and cosmopolitan; but to declare his love for the grandest country and his loyalty to the best form of government that the world knows. The stars and stripes are a symbol of this love and loyalty. So our denominational name is a symbol of love and loyalty for the best outward organized manifestation to the world of the spiritual "body" of Christ, yet known to men.

A flag is honored because of the national life and power known to be represented by it. Shall we make our publications undenominational? No. Rather, make them really denominational in name and character; but let them be so well printed, so ably edited, so clean, instructive and elevating, as to command respect for the very name.

Shall we make our missions undenominational? No. Rather, let them be enthusiastically denominational; but, withal, so gospel wise as to show that we go forth in the name and for the glory of Christ our Saviour and Lord.

Shall we make our University undenominational and so destroy our special right to the prayers, sympathies and support of our own people and churches? No. By the toil and sacrifices of the past; by the needs of the present; by the hopes of the future, No. Rather, make it thoroughly denominational in equipment, spirit and purpose; but let it be so well endowed, so wisely directed in its affairs, so ably manned with teachers of broad and thorough culture, so nobly represented in its graduates, as to make for it an honorable place and record in the educational world, unto the glory of the great truths that have been the inspiration of its founding and support.

4. Our University should be considered a denominational as distinguished from a local institution. It is the duty and privilege of the Tract and Missionary Boards, for example, to feel that they are managing denominational enterprises, holding, as in trust, many and great common interests. So do the trustees and residents of Alfred hold our University as a sacred trust, for the denomination and the world's good, and not for the benefit of the country and people of Alfred. And as the University was not founded and should not be maintained for the profit of Alfred affairs or the promotion of local and personal interests, so when the people of our churches are asked to contribute for the support and the endowment of that school, they are asked to help build up not a local but a denominational institution, established and to be carried forward for the sake of our common cause. Thus has Alfred been exalted in point of privilege and honor. True, a thousand blessings have come to the community, because of the University's presence; but the people, in return, have known special burdens, cares and work, and should not shrink from knowing many more, for the sake of the blessings and honor received.

5. Our University should have a Theological department or school as an essential part of itself. Individuals have their own modes of thought and expression. Each has his point of view from which to mentally apprehend things,

and out from which to move into the sphere of purpose and action. The same is true of a community, and of an organization, if the organization be the product of real life moved by the power of some high and definite intention. This individual factor in the apprehension, statement and use of truth, duly regarded and cultured, is the strength of the individual, and a preparation and basis for enlargement in sympathies, knowledge and endeavors.

Theological sciences,—biblical, historical, and practical,—are among the noblest of all sciences, because of their peculiar relation to the great God, the centre and source of all truth, and to the highest interests of man. As there are individual so, none the less, are there denominational modes of apprehending, stating and using the facts of these sacred sciences. And it is not narrow but philosophical to say that students for the Seventh-day Baptist ministry should first be trained in a Seventh-day Baptist school of theology. Young men whom the Lord shall choose for our ministry should be helped by the best books and the ablest teachers at our command to answer three most weighty questions: (1) What are the great leading facts to be gleaned from the fields of theological sciences? (2) What justification do these facts furnish for Seventh-day Baptist faith, practice and hope? (3) What use can we make of these facts for the glory of God and the salvation and uplifting of men, as pastors of our churches, or out on the ever-widening and increasingly fruitful fields of missions and Sabbath Reform?

After such a practical recognition of the denominational factor in our theological and, indeed, in our general education, then if our students have the ambition and the means to go to New York, Chicago, Laipsic, Berlin, give them a God-speed.

In all this discussion let it not be forgotten that the eminent scholars of to-day did not all come from great universities; many laid the foundation of their achievements in our smaller colleges.

O, Seventh-day Baptist men and women, for the sake of the truth as we hold it, and by the means that God has helped you to acquire, help our University and our Colleges to get the best brains, the best books, the best buildings. Our standing in the Christian world, as teachers of peculiar truth, will be determined very largely by our standing as denominational educators.

ASHAWAY, R. I.

THE CENTENNIAL OF "CORONATION."

BY REV. JAMES H. ROSS.

The author of the words of "Coronation" died in 1792. The composer of the tune wrote it in 1792. Hence the centennial of the hymn and the tune is the year just closed.

The history of the authors of the hymn and tune, and of the popular use and effect of both, is interesting throughout. The words were written by Edward Perronet, the date of whose birth is uncertain (1721 or 1726), but who died in 1792. His father was the Rev. Vincent Perronet, of Shoreham, Kent, a rector for fifty years in the Church of England. The name was French, and shows that the family were descended from Huguenot immigrants into England. The Wesleys and the Perronets were well acquainted and friendly. The brothers John and Charles Wesley were intimate with the brothers Charles and Edward Perronet. The Wesleys revolted from the Church of England less than did the Perronets on such matters as ordination apart from apostolic succession and official administration of the sacraments after such ordination. The feeling between the Wesleys and the Perronet brothers became so personal and bitter that the Wesleys

excluded Perronet's hymn from the first Methodist collection. Nevertheless, John Wesley recognized that Edward Perronet dared all obloquy for the sake of his convictions. In 1749 the following record was made in Wesley's diary: "Edward Perronet was thrown down and rolled in mud and mire. Stones were hurled and windows broken." The biographers of both families seem to regard Perronet as odd, passionate, impulsive, strong-willed, but a man of God, of prayer, of spiritual aims, and of endurance under persecutions. He is buried in the cloisters of Canterbury Cathedral. His later ministry was as a member of Lady Huntingdon's Connection and a pronounced Dissenter. He was a true poet as well as hymn writer, and one of his imitations of Ovid strongly suggests Gray's "Elegy in a Country Churchyard."

The words, "All hail the power of Jesus' name," were the first line of a hymn of eight stanzas. They were written in 1779, and were set to the tune of "Miles Lane," by William Shrubsole, who composed the tune in the organ gallery of Canterbury Cathedral. The tune was published with the hymn in *The Gospel Magazine* in 1780, and is the one to which the words are usually sung in England. Shrubsole was an organist and a personal friend of Perronet. The basis of the hymn is the deity of Christ, the resurrection and kingship of Christ, and Rev. 19:16, "King of kings and Lord of lords." The hymn is one that has been improved by the compilers. Usually, the changes made in hymns displease their authors, the friends of the authors, the popular judgment, and the taste of the Christian, hymn-singing public. The following shows some of the changes made, the words in parentheses giving the altered form, and the numbering of the stanzas being conformed to that of the ordinary version of the hymn.

Stanza one, line four:

"To (And) crown him Lord of all."

Stanza two, line one:

"Crown him, ye martyrs of your (our) God."

Stanza three, line one:

"Ye seed of Israel's chosen race
(Ye chosen seed of Israel's race)."

Stanza three, line two:

"Ye ransomed of (from) the fall."

Stanza five:

"Let every tribe and every tongue
(Let every kindred, every tribe,
That bound creation's call
(On this terrestrial ball)
Now shout in universal song
(To him all majesty ascribe,
The crowned Lord of all
(And crown him Lord of all)."

All the stanzas except the fourth have been variously altered. The three following stanzas have been omitted. They are given with the original numbering:

2. "Let high born seraphs tune the lyre,
And, as they tune it, fall
Before his face who tunes their choir,
And crown him Lord of all.

3. "Crown him, ye morning stars of light,
Who fixed this floating ball;
Now hail the Strength of Israel's might,
And crown him Lord of all.

6. "Hail him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, Man divine,
And crown him Lord of all."

"O that with yonder sacred throng" is the beginning of a ninth stanza, that was added by Dr. Ripplin, the first compiler, who included the hymn in his hymn-book. Hence it has been in use ninety-two years.

Dr. H. M. McGill has translated the hymn into Latin verses, "Salve, Jesu, forte nomen!" It has also been translated into the tongues of many heathen nations.

Let us turn to the author of the tune. Oliver Holden was born in Shirley, Mass., in 1765. He was apprenticed to a carpenter, but did not work at his trade. He became a teacher, publisher, and keeper of a music store. He was the author of seven musical publications, one of which related to the death of George Washington, and was published in 1800. He wrote a

number of hymns, the most familiar one being, "They who seek the throne of grace." He was an American pioneer composer of hymn tunes, and, until he ceased publishing music, was regarded as the best that the colonies and United States had produced. His tunes are alliterative, the C's, "Coronation," "Cowper," "Confidence," "Concord," and "Closing Hours." The last named tune was his last work. It was found in manuscript after his death. He was the author of the words and tune. It was printed not published. Only a few copies were issued for the use of relatives.

The English pipe-organ on which "Coronation" was composed, when the composer was only twenty-seven years of age, is owned by Mrs. Fanny A. Tyler, a granddaughter of Holden, now living on Shawmut Avenue, Boston. Holden's place of residence in the year 1792 is unknown. The organ was manufactured by Astor and Company, Cornhill, in London. The hymn, tune, and instrument were Anglo-American. The informing, winging spirit of the words is the tune. The union is to English hymnology what the "Te Deum" is to Latin hymnology.

Mrs. Tyler describes her grandfather as tall, slender, with long, silver-gray hair, combed back from his perfectly smooth face. He usually wore a soft, gray dressing-gown, and a broad-rimmed, black Quaker hat, and carried a cane. He had a superb bass voice that touched to tears his listeners. His three children inherited his musical gifts, and together they constituted a fine family quartette. He was a beautiful reader, and at one time was a Baptist preacher in Charleston. Mrs. Tyler received her first religious impressions from hearing him read the Scriptures and hymns.

In 1795, Rev. Dr. Bogue preached one of the first sermons before the London Missionary Society. In the sermon, referring to the union of heart and spirit in the very fact of organizing at home a missionary society for work abroad, he said: "We are called this evening to the funeral of bigotry; and I hope it will be buried so deep as never to rise again." The audience was large, responsive to his sentiments, and, as the last hymn of the service, sung, "Crown him Lord of all." Rowland Hill's frequent remark is worthy of quotation: "Mr. Bigotry fell down and broke his leg. Would that he had broken his neck!"

Fifty years ago, a Yorkshire Methodist local preacher, "Billy" Dawson, a farmer, preached in London on the divinity of Christ. He was a picturesque and powerful, yet illiterate, preacher, odd but gifted. He portrayed the divine Teacher and Priest and his kingship over angels and men. He pictured a coronation pageant, in which patriarchs and prophets, apostles and martyrs, moved. At the climax of his thought he broke out with singing, "All hail the power of Jesus' name." The crowd united with him, and the vast chorus rose higher and higher in sweetness and power at each succeeding verse.

The Rev. E. P. Scott, an American missionary to India, met a strange-looking native one day in a village street, who proved to be from the interior, and a member of a tribe of murderous mountaineers. He visited them, and took a violin with him, exposing himself to peril, notwithstanding the protests of friends. After traveling two days, he was confronted suddenly by members of this tribe, who aimed their spears at his heart. He fitted his violin to his shoulder, shut his eyes, and began to play and sing, "All hail the power of Jesus' name." When he reached the stanza, "Let every kindred, every tribe," he opened his eyes, and discovered that music hath power to soothe the savage breast. The charmed savages were peaceable and hospitable. He went to reside among them, and remained two and one-half years, and reaped the good fruit of his love and labors. He returned to the United States, narrated his experience, and then went back to die among the people, access to whom was gained through his violin, the hymn, and his singing.

"Coronation," singularly enough, was a battle-hymn of the Forty-fourth Massachusetts Regiment, during our Civil War. When the Bazar of All Nations was held in Music Hall,

Boston, in the seventies, it was the opening music, and was played by several bands.

Mrs. J. K. Barney, superintendent of the prison work of the World's Woman's Christian Temperance Union, reports that she has never found a prison where there were not some prisoners who could sing "Coronation." She once visited Federal prisoners from Indian Territory in a prison in Arkansas. They were so ignorant that she was obliged to "line off" the several hymns, including "Rock of Ages;" but they were able to sing "Coronation," verse by verse, without "lining off." In slum work, after explaining this hymn, she has had as many as three hundred unfortunates at one time raising their hands in token of their desire that Christ should become their King and Lord.

The dying words of Perronet and Holden resemble each other, and were characteristic of the antecedents of both men. Perronet's were poetic praise:—

"Glory to God in the height of his divinity,
Glory to God in the depth of his humanity,
Glory to God in his all-sufficiency;
And into his hands I commend my spirit."

Holden's dying words related to music;—"I have some beautiful airs running in my head, if I only had strength to note them down." His last letter to Mrs. Tyler contained the following expression of his affection. "You are dear, very dear, to your aged grandsire's dying heart."

He is buried in the old churchyard in Charleston. His tomb is underground, and not easily located. He wanted no monument. Longfellow's "Old Clock on the Stairs" might have been written of him, his death, and his funeral, so true is it to the facts.

The sufficient eulogy of both men is that their works live after them an evergreen life.

The exhortation in one stanza has peculiar force now, in the light of the history of the hymn, and of the history as prophetic of a greater history yet to be realized:—

"Let every tribe and every tongue
That bound creation's call,
Now shout, in universal song,
The crowned Lord of all."

—Golden Rule.

THE RELIGIOUS NEWSPAPER AND THE PASTOR. WAYS IN WHICH IT AIDS HIM.

First.—It helps to expel from the homes of his parishioners worthless and injurious literature. Most people will read. There is literature enough, such as it is. But that which most obtrudes itself upon the public is the seed of curses. It is destructive of right thoughts in the young and is injurious to the old. It prepares no one to live and certainly softens no dying pillow. The only sure way to avert injury from this source is by expulsion of the cause. The devils must be driven out and the house swept and garnished, but not left empty. If it is, worse devils will return and abide. The renovated home must be tenanted with cleanly spirits. Reading matter of the proper kind must be at hand. Books will do much, but not all. The young especially are interested in the periodical, the visit of which may be pleasantly anticipated from day to day, and the freshness and newness of which are constant charms.

Second.—The religious newspaper in the homes aids in solving the Sabbath problem. Sabbath desecration on the part of the young often begins with reading secular papers and books. The temptations to this, even in some Christian homes, are many and great. The table is covered with daily papers and secular magazines, while religious periodicals are conspicuously absent. Children cannot be expected to read the Bible all day, nor attend church all day, nor meditate seriously from morning until night on religious subjects. How shall they dispose of their time? They will read. What shall they read? At this point the wisdom or the foolishness of the parent appears. The wise parent has reading at hand which is interesting, healthful and appropriate to the Sabbath; the foolish parent makes no such provision, and then deplores that his children read and do that which is not right on the Sabbath-day.

Third.—The religious denominational newspaper attaches the people more closely to their own church. Such attachment is not bigotry nor narrowness; it is the proper love and loyalty of one for his own. A man is not a bigot because he loves his own cottage more than his neighbor's. Religious free-love is very prettily and unctuously advocated by certain persons who mistake honeyed sentiment for sterling, rugged piety, but when looked at fairly it is seen to be neither pretty nor worthy. The gardens will be kept most carefully if each man takes pride in his own garden and works there diligently and loyally. He who reads every week his denominational paper finds occasion more and more to love and labor for the denomination to which he belongs. He feels no longer that he is a member of a single church, isolated from all the rest, but that he is a member of the denomination—of the church which branches East, West, South and North, and that he has possessions in this great church in all parts of the world.

Fourth.—The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures. A sermon is a temporary matter. Whatever its pungency, there is danger that its lessons will not be imprinted upon the human heart in characters sufficiently deep to be enduring. There is need of the emphasis which comes from reading and quiet thinking at home. The sermon awakens interest in the subject presented; the newspaper article captures the awakened mind and carries it forward to safe and solid conclusions.

Fifth.—The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers; by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far. Sympathy is excited by knowledge. People give more generously when they give understandingly. When the members of a congregation are well informed regarding the character and needs of the great philanthropies the pastor is already greatly aided in a part of his work which is often difficult and in some degree painful. They know for themselves what is and what is not worthy, and instead of being vast weights which his enthusiasm must lift they aid him by their own enthusiasm. They do not question and groan and delay, but give according to their ability.

OBJECTIONS ANSWERED.

Among the reasons which church members give for not taking their denominational paper three are heard very frequently.

First.—"I cannot afford the paper." The cost is less than a cent a day; the value cannot be measured by money-standards. Economy at some other point than this would be wiser—in dress, food, entertainments or excursions. The serious question is, Who can afford not to put the religious newspaper into his home? And who can afford to remain ignorant of what is doing in the Christian world, and of the churches and works of his own denomination in neighboring cities and States? Some economies are costly. This is one of them.

Second.—"I can obtain an unsectarian paper for less money." True. The wife of good Dr. Primrose wished her son to go to the fair, rather than her husband, because, as she said, "Moses is a discreet boy, and can buy and sell to a very good advantage. . . . He always stands out and higgles, and actually tires them out till he gets a bargain." But when the acute Moses returned from the fair he brought, instead of a new horse, a gross of green spectacles, because he could buy the spectacles at a bargain! It will be remembered that his trade was not satisfactory to the family. People who intend to ride want for that purpose not spectacles but horses. An unsectarian paper may contain some excellent things, but it can never be a fit substitute for a denominational paper, any more than a hoe-cake can be a satisfactory substitute for a Thanksgiving turkey.

Third.—"I haven't time to read the paper." Some mothers make this objection with painful sincerity. But if they would give themselves the change and rest of an occasional half hour with a good paper their burdens would

press less heavily. An unceasing round of monotonous toil robs a woman of her sprightliness and charm and leaves her a weary, uninteresting drudge. Unless necessity has fettered her as with iron the busy mother would do well to control her circumstances for her own occasional recreation and comfort. But usually when this plea is made by a man it is an indication that he is wasting time to his own hurt; that he is robbing his mind of a culture and of information which, if possessed, would add to his respectability, influence and usefulness, and that he is either reading what is of less value, or is running to and fro in the earth on insignificant errands. People find time to eat and wash their faces and tie their shoes and do a multitude of other necessary things, great and small. When a man says that he has not time to read a religious weekly he simply proclaims that he does not realize his own needs or the value of that which he so lightly and slightingly sets aside. It is not a question of lack of time but of use of time. When the members of our churches realize that it is their duty to be intelligent and well informed on matters of doctrine and denominational enterprise this excuse will disappear with all the rest and the religious newspaper will be prized and read as its character and merits deserve.—*Watchman.*

THE TEACHING OF CHRIST.

The eloquence of some men has been a mighty influence in the world, swaying the multitudes who listened to it. The description of it by others sometimes makes upon our minds an ineffaceable impression, as when some one tells us how Chalmers had under the complete control of his eloquence an audience of three thousand of his cold-blooded countrymen; or how Webster in his reply to Hayne by the dignified, calm expression of his deep feelings, in an unmatched style of oratory, swayed an audience of statesmen, senators and judges, and turned all their sympathies in his favor. Demosthenes, by the same means, won a deathless fame. But the teaching of the lowly Nazarene has surpassed that of all orators and all philosophers. It had wrought a moral transformation in the hearts of men, such as nothing else ever accomplished. The fiercest, under the influence of its blessed spirit have become mild; the most sensual, pure; the most selfish benevolent; the most savage, gentle. The influence of his instruction has been mighty to the weakening of Satan's power in the world. It has given strength to the powerful and sweetness to the gentle. The teachings of the Saviour of mankind surpass all others in their power of giving comfort to the sorrowing sons of earth. What peace has it not brought to those disturbed by conflicting emotions of anguish. Calmly and hopefully do the servants of Jesus welcome the approach of death, when they reflect on the comforting words of the final discourse to the disciples of Christ, "In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you, and if I go away I will come again and receive you to myself that where I am there ye may be also." The miracle of Christ's stilling the waves on the Sea of Galilee is but a symbol of the consoling power of his words received into the hearts of his followers.

The religion that he taught was not a class religion, but a religion for the rich and poor alike. The first sentence of his famous discourse on the mount was the utterance of a blessing on the poor in spirit. Almost the last words he spoke ere he died on the cross were the promise to a penitent thief that he on that day should be with him in paradise. Study the life of this wondrous teacher. Follow him from his lowly birth in the manger at Bethlehem, to his crucifixion between malefactors on Calvary. Listen to the words he spoke. Obey the commands he gave. Keep in mind all things which he ever did. Henry Clay, the renowned orator of Kentucky, in delivering an address to a class graduating at an institution of learning, said that he had enjoyed the possession of a fair share of the wealth of this world; of friends he had had many; of honors not a few had fallen to his lot; now he was looking towards the end of his life, and he regarded as more precious

than all these obedience to the words of Jesus, the commands of the blessed Lord. Blessed are they that know and keep them. When we consider the adaptation of the instructions of Jesus to bless us, their intrinsic excellence, their power to redeem the world by their saving influence, we may well say with the officers who returned without accomplishing that for which they went forth: Never man spake like this man.—*Christian Secretary.*

SABBATH REFORM.

SINAITIC FOUNDATIONS OF SABBATH REFORM.

The great drift of all efforts to restore the sacredness of Sunday-observance, by the so-called Sabbath reformers, is along the lines of Sunday legislation. And this again, just at the present time, is centering about the fight for, and against, the opening of the Columbian Exposition on Sunday. Seventh-day Baptists have consistently held, and persistently taught, that the only hope of true Sabbath Reform lay in an intelligent, sensitive conscience on the question of Sabbath-observance, and that the Word of God alone was the ground on which such a conscience could be created and maintained. Now and then some one speaks out in a way which shows that we do not stand wholly alone in this view of the case. Let us continue the battle on this line, and hope that the numbers of those who shall come to fight with us for this fundamental truth may be greatly increased.

The following, from an address by the Rev. Herrick Johnson, a prominent member of the "American Sabbath Association," is a specimen of this kind of pleading. We take it, *italics* and all, from the *Christian Statesman*, of Dec. 31, 1892. Of course, when the argument comes to be put upon this basis, intelligent people will want Dr. Johnson and his compeers to show, from the Bible, what the Decalogue has to do with Sunday-keeping. Mr. Crafts, in the *Statesman*, is already juggling with this question, trying to show, by sophistry, that the Decalogue does not mean what it says. Those who want to believe that will find it just the thing they want, but when the day of a pure biblical conscience comes, and men reject what cannot be sustained by a "Thus saith the Lord," something besides juggling will be demanded in the interpretation of the commands of God.

Dr. Johnson, as quoted by the *Statesman*, says:

*We must get and keep a conscience, into the warp and woof of which shall be woven divine authority of the Sabbath law: "Remember the Sabbath to keep it holy." If we base the Sabbath on mere human expediency, we base it on sand, just as we would found honesty if we adopted it simply as a "policy." This is no basis for the Sabbath, to put it on the ground of mere expediency. I do not question the propriety of using this argument as a means of influencing a certain class of men. Many will join in this Sunday movement, and work heartily in the defense of Sunday as a rest-day in the interests of health and morals and good citizenship, who will not come to the higher ground. But we can never permanently keep our Sabbath on a basis of expediency. The gospel of the body is clear and unmistakable, but the greed of capital will overtask labor, provided always further supply is ready to take its place. No, the anchorage for the Sabbath is in the fact that it is a *divine institution*. God commands its observance. There it is, in the bosom of his law as given in the Decalogue. That is enough for anyone who believes in God. As God appointed it, he has told us how to keep it. We must not divide it up by giving him a part only. "Remember the Sabbath-day." Not the Sabbath morning, leaving the afternoon for recreation and desecration. "Remember the Sabbath-day, to keep it holy"—not simply to rest. The Jews had loaded the day with traditions. Christ simply unloaded it of*

these, justifying works of necessity and mercy. We hear a good deal of the need of a public conscience. But there is no possible public conscience apart from individual consciences. What we want is a good deal more of the *individual* conscience, and, I venture to say, *ministerial* conscience; a conscience *in the ministry* that will guard sacredly all the interests of this day, and that will see to it that even the hem of the garments of the ministry is not touched with the taint of any questionable Sabbath indulgence, so that month in and month out, year in and year out, the ministry will be consistently and unchallengeably free to declare God's word concerning this matter. Let us be rid of the taint, I say, of all questionable indulgence, and then take appeal from God's word to every Christian conscience, to merchants and lawyers and legislators, who acknowledge the obligations of loyalty to Christ. Let us righteously rebuke the profanation of the day, and wakefully see to it that, while legislation establishing any form of religion is scrupulously guarded against, legislation *hostile to God's Sabbath law is unalterably kept off the statute books*. With a sweet reasonableness and with a firm conviction of the rightfulness of our cause, I am sure that, with anything like a Christian sentiment and a united Christian effort, we can carry this cause and preserve our Sabbath. O for a breath of the old Puritan! Doubtless he was sometimes too austere. Doubtless he sometimes looked as if all hope had been washed out of his face. I believe his Sabbath was a little too grim. But what men it made! Men of the martyr spirit. Men of heroic mold. Men of the stuff that is food for the rack and the stake. Men that had an almost infinite scorn for the reign of the turtle-dove. You could trust them, lean on them, depend on them. They were great fearers of God, but they feared neither man nor devil. With Christ's gentleness wrapped round this unyieldingness may we make the Sabbath fight and win!

SABBATH CORRESPONDENCE.

The following letters are samples of those received by Bro. Burdick in response to letters and tracts sent by him from the rooms in New York. They are striking examples of the way the Sabbath truth comes to men who have all their lives long been ignorant of it, but who have at last given themselves wholly up to it. Their zeal and earnestness should make us more zealous and earnest for that truth which has come to us from our childhood as a precious inheritance. Can we think of letting this work stop, or be retrenched, when such fruits are coming to light? No, brethren, let us go forward in the strength of the Lord, and leave results to him:

"I must say my interest is increasing. After I am done with this wonderful book, "The Royal Law," by Eld. Stennet, I have before me again the book, "Nature's God and His Memorial," by Nathan Wardner. I only am astonished over those great authors because one is more glorious than the other. O how would I wish that I could have those books in German, because they are worthy to be translated in every language. I would buy five or ten dollars worth at once. Those topical series, as I find them in your catalogue, from No. 1 to 7, are also very nice, and those evangelical tracts, "Will you begin now?" are also trustworthy. As I told you, it may yet happen that I have to go to my old country this winter. I would be very glad to take some of those wonderful little books with me. The very natural explanation in them beats everything that I ever read before, and I can't thank my God enough for his wonderful guidance, patience, and love, with which he did lead me up to this very hour. If you could furnish me with some of those aforesaid plain explanations of the Sabbath in German, I would be only too glad to get them. They are worthy to be translated in all languages, like the Bible. Those German tracts you send me are all right, and enough is said to convince any upright soul of the truth; but those little books say everything, more in particular on the Sabbath subject, and answers

more those different objections of the Sunday observers. I can only say they are worth gold, and are indeed very close to that book of all books, the Bible. Don't you think so yourself, and agree with me that those books ought to be translated, at least in the German language? We, as the true followers of our dear Lord, should do everything to save souls and convince them of their error.

Yours in real love,

T. LEHMANN."

PHILADELPHIA, Pa., Dec. 29, 1892.

"I have distributed most of my Sabbath tracts. I should like a supply, especially some German, as there are a great many Germans out here. I should also like a number of copies of the tract, "Baptist Consistency;" I want to send them to Baptist ministers. I have sent a number of Swedish tracts to Harland county, where there are a great many Swedes.

"Some time ago I gave some of the early numbers of the *Reform Library* to a friend; after reading them he sent them to a friend in Kentucky; some time after the friend replied that he had carefully read them and was satisfied that they were correct, and that there was no ground in the Bible for Sunday observance.

"A few days ago I had a talk with a German who had been well educated in the old country. For several years he had to read the Bible in school. He had been having a discussion with a Presbyterian elder on the Sabbath question, and defied him to find any example or command for Sunday worship in the Bible. He said that in Germany the first day of the week was never called Sabbath. I gave him some Sabbath tracts, which he promised to read.

"A few Sundays ago a few friends were standing around the stove in the M. E. church after the morning service, when an old brother expressed himself very strongly in regard to Sabbath-breaking. This gave me an opportunity to point out that the day he called the Sabbath had no foundation in the Word of God. A few days after one of the friends called on me and said he was satisfied the seventh day was the true Sabbath, but inasmuch as the laws of the land recognized the first day he thought it well to conform to the custom.

"Not long ago the Franklin County Sunday-school Convention met in this place, the meeting, for the most part, being interesting and profitable. About the close a gentleman, who I afterwards learned was a Baptist minister, got up and made some remarks, speaking very earnestly in regard to the sin of Sabbath-breaking, denouncing it as a sin against God's law and the Bible. His remarks were excellent until he tried to fix the Sabbath law and God's commandment on the first day of the week. It does seem strange that a well-informed minister, and a Baptist, cannot see the inconsistency of rejecting infant baptism because it has no other foundation but popish tradition, and then turn around and defend Sunday observance on the very ground that he has just been repudiating.

Last Saturday evening, after sundown, I opened my store. A lady and gentleman came in to make some purchases. They said they had called during the day but found my place closed, did not know before that I kept Saturday. We had quite a friendly talk. Soon after another man called in and said he thought I did not work on Saturday. I replied that the Sabbath ended at sundown. He took a seat and while we were conversing on the subject one of our leading citizens came in and took a seat and listened very attentively to what I had to say.

"But I have already written more than I intended. I am constantly conversing on the subject. Some listen, take tracts, and I have no doubt read them, while others become angry. Still the seed is being scattered and will yet bear fruit.

Yours in Christ,
BLOOMINGTON, Neb., Dec. 25, 1892.

JOSEPH BATES."

MISSIONS.

WE wish to call attention to the present and permanent value of the Conference and Society Minutes for 1892. Of special interest and value is Pres. Whitford's sketch of the life and labors of the late Rev. Solomon Carpenter, which every one ought to read.

IN a private note from Brother Jones, of London, he says: "Do plead with the brethren to send me ministerial help. It will be a great gain and saving in the future. It seems very hard to be left so long alone with the enemy seeking to triumph over us. May the Lord move on all our hearts for the furtherance of his gospel." Our personal and constantly brightening hope as to the future of the gospel and the Sabbath includes the living, working and growing of Seventh-day Baptists in London, where we already have a good footing.

DR. SWINNEY writes that she and Miss Burdick have always "hoped that the work may enlarge by forming another center, inland, for the spread of the gospel, or whatever other way may be thought best. The people in this land are surely in darkness and nothing but a knowledge of God and his word can enlighten them; on this account our most earnest desire is for advancement and enlargement in mission work, rather than retrenchment in any way. I feel very deeply on this subject. With kind regards and with a prayer for God's blessing to rest upon the work both in this and in the home land."

MR. LIVERMORE and the Missionary Secretary stopped at Fort Payne, Ala., to see Dr. N. W. Blalock, a Sabbath-keeping physician, but found that he had recently moved away. He is now of Blalock Brothers, publishers of *The Tribune*, Dunlap, Tenn., and sends the following interesting note: "I was moved here before you wrote, and your card was not forwarded in time for me to either meet you or reply. Am so sorry. Will soon start a paper, *Gospel Trumpet*, by which I hope to turn many Baptists in the South to the Seventh-day Baptist Church. Will do all I can in that direction, and if you all up there will only help me I feel sure of success. Please answer soon, for I am really anxious to hear from you again."

SONG SERVICE IN CHINA.

As in every land, so in China, the hymn book ranks next to the Bible. Its hymns of praise are born out of this heavenly classic, and are the echoes of its hallelujahs. What shall be the character of our hymnals? Amidst the diversity and conflict, is it possible to arrive at a standard according to which the hymns of China may be composed?

The qualities of a good Chinese hymn are the same as those required to make a good English hymn. What are these qualities?

First of all, is devotional feeling. He who writes a hymn with the single thought of doctrine in the comely garments of verse, has sadly mistaken the nature of Chinese song. A comely dress may array a doll, a mummy, a rustic, or a queen. Poetry gives wings to thought, but the wings are not at the ends of the lines. A hymn is the blooming out of the doctrine, and has in it a peculiar beauty and fragrance, and charm, and music. It is born to sing like the English lark, which soars away

toward heaven, filling the air with its song as it flies aloft. In our hymns that live there is a fusion of heart and brain. Thus only are hymns born that do not die.

The second element of a good hymn is the style. Most hymns do not live longer than Chinese graves, which after the fourth generation, are leveled to the ground and made ready for the spade.

A third element is to have a style that is easy to be understood. Christian hymns are not classic to the learned. They are a sort of classic for all. So chaste and beautiful are they as to be a joy to men of the highest culture, and with all, so sweet and simple as to speak to the heart of men who have little or no scholastic learning.

The composition of Chinese rhyme began about a thousand years ago in the T'sang dynasty. The tones or the tonic-rhyme, as well as the ceasural pause, need great attention, and the hymn and the tune should be married and prove to be heaven mated. It would seem that some hymns in coming into being had met with a serious disaster; the rhythm moves haltingly, and the emphasis is frightfully misplaced, producing a sensation like a cold chill. There should be a Chinese union hymn book. Why should "my faith looks up to thee" have a wardrobe as extensive as a Saratoga belle, everywhere appearing in a new dress? A present need of China is a hymn and tune book. Schools have been greatly multiplied and enlarged, and have thus increased the demands for training in music. There should be special services held for the development of the musical talent of the Chinese.

Little need be added, except it be that the service of song in all of our churches be made a glad, inspiring, uplifting service. A church in China filled with music, is almost ready for a spiritual blessing. Music was born in the skies and was sent to this world with the mission, not to court, but to conquer the devil. So far, in China, it has done much to accomplish that mission. It shall yet do far more, going everywhere with the gospel, itself a gospel, singing the old new story into the hearts of millions. It shall evermore be bringing heaven down to men, and lifting men up to heaven.—*The Rev. Chauncey Goodrich.*

REMARKABLE SUCCESS IN INDIA.

The Rev. Dr. Pentecost, who has spent fifteen months in India preaching the gospel to the foreign residents and English-speaking natives, has expressed his surprise not at the slowness with which mission work has developed, but at the rapidity with which it has moved forward and at the success which has attended it.

Just before leaving India Dr. Pentecost wrote: "It is believed confidently that there will have been added to the roll of converts this year in India between twenty-five and forty-thousand souls." Since then he has expressed the opinion that the number of converts from heathenism in India is now from 50 to 200 per cent greater in proportion to the number of workers than the converts in England or America.

There is evidence to show that Dr. Pentecost has understated rather than overstated the present remarkable triumphs of the missions in England's great eastern empire. There have been unprecedented ingatherings in many of the missions, both in the southern and northern portions of the empire. Thousands have recently been baptized and confirmed in the English Church missions in Tinnevely, in the extreme south. There are now 100,000 adherents connected with these missions, and 47,000 communicants. The labors of the London Missionary Society's agents in this province and in Travancore have also been very greatly blessed.

There has been a wonderful outpouring of the Spirit, and an immense number of persons bap-

tized of late in missions of the American Baptists in the adjoining Telugu country. In this extensive portion of the Madras presidency the Baptists have a larger number of converts in proportion to the number of foreign workers than is the case with any other mission in the world. Twenty-five years ago the number of converts was only thirty-eight; now it is about 60,000. Ten thousand were baptized in 1890, and eight thousand in 1891. The Rev. Dr. Mabie in his recently published book, "In Brightest Asia," gives a thrilling account of the wonderful scenes and events in this much blessed field.—*American Messenger.*

WOMAN'S WORK.

A SISTER in Wisconsin, who is a lone Sabbath-keeper, writes to the SABBATH RECORDER: "I am interested in the new effort of the SABBATH RECORDER to reach out a hand to hold and encourage the scattered Sabbath-keepers.

"Our denominational papers stand next to our churches in the power of building and sustaining our denomination. *The Outlook* must be the evangelist to convince people of the Sabbath truth; while the churches, with the aid of the SABBATH RECORDER, must put them to work, point out their duties and school them in the work of our people. While it would not be right to hold the SABBATH RECORDER responsible for the drift of our young people away from the Sabbath in the past, yet it can be the means of keeping many such in the future from so drifting. One important means for the accomplishment of this will be through the strengthening of its hold upon those of our people who are deprived largely of church privileges. No one can realize so well, the importance of its weekly visits, as the scattered Sabbath-keepers. Deprived of our Sabbath morning sermon we turn to its pages, but oftentimes we turn in vain, to listen to a sermon from one of our own people. I am anxious to see some permanent arrangement made by which the 'lone Sabbath-keepers' can have their regular Sabbath sermon.

"The question has been asked, I think, what can the lone Sabbath-keepers do? I would answer, They can work for Christ in some other church. The place in which I live is largely made up of German people who support a Lutheran Church, but the American element has been neglected until the young people, especially, have come to regard lightly anything of a religious character. After moving here we attended a meeting at the Methodist church and learned that two or three ladies had been struggling to keep up a prayer-meeting, but having no one to lead they had given it up. I proposed that we commence holding the meetings again. They asked me to lead them and I said I would do the best I could. The meetings have been held weekly now for about six weeks, commencing with an attendance of five and increasing to thirty at the last meeting. Few take part except in the singing, but they hear the Word of God read and talked about, and then they sing Gospel Hymns with a will. This is what two lone Sabbath-keepers can help do in God's great vineyard."

EXTRACTS FROM DR. SWINNEY'S LETTER OF NOV. 17TH.

The contract was fulfilled and we opened the hospital last week, Nov. 8th.

The women are getting accustomed to their work and place, and when we have bought a few more things for comfort and convenience

within, we will be ready for more patients. Have bought as little muslin as possible, trusting that the box will bring us a nice quantity of both muslin and calico, with other things useful and needful. One patient was here at the house and when able was moved over to the hospital, since that time another has come from Leoo. Two students to be trained as nurses are already engaged and are to be on trial a few months before a contract is entered into with them. One came the day of the opening and the other comes from Ningpo as soon as some one from that place can accompany her.

We put up the beds in the long ward yesterday, inviting Mrs. Randolph and children and the school girls. We had a merry time at it, with refreshments afterwards, followed by a short service.

Our desire is to advance and enlarge, for there is so much to be done in this dark land for the spiritual enlightenment of the people, how can we ever think of retrenchment in any way?

Our prayers are continually offered for you all. I have had better health this spring, summer and autumn, than for two or three summers, and never worked harder in my life. The Lord has been very good to me in all these cares and responsibilities.

Yours,

ELLA F. SWINNEY.

WOMAN'S WORK FOR MISSIONS.*

BY MRS. M. E. RICH.

The time will come, and comparatively soon, when to the oft-repeated question, "What can women do for missions?" the answer will be short and simple: "Do as the men do!" Already in many societies the question is practically answered that way, and in all efforts at practical mission work in most societies is being worked out on that line. Rarely is it a question of "What?" with men. They plan the work "general" or "special" and then give the money to accomplish it. This must ultimately become the general, if not the universal, because the only rational way to manage this work so as to accomplish the best results.

Two changes must be wrought in the individual woman and in the average society before this statement will be admitted as true. The first in the women themselves, affects both their heart and their brain power. Knowledge must supplant ignorance; wisdom must take the place of "vague ideas of duty," while facts and prompt action, must displace all vain longings to do what half-removed ignorance hopes but sees not how to accomplish. The source of all knowledge and all wisdom, and of all facts in regard to this matter is the Bible. And there the doctrine concerning the great salvation for all people, is, in Paul's plain simple language, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Here is the basis of all missionary work, and the responsibility rests on, and centers in, the last sentence. The sending is the first and last of the argument. There never has been a dearth of missionaries since the days of Cary and Judson, whenever there were both the desire to send and the means supplied by those to whom this direction of Paul's was given, *viz.*, the church.

The question of ways and means has always been a prominent one. With the brethren, it has always been answered on the basis of cash or no cash. This from natural causes. They had the cash. With the women, the question is still asked and remains practically unanswered, because they have not the cash. Now, we must be understood as finding no fault with the facts as they have been seen and felt in the past. The age of mission work to recent date has been its childhood age, its formative age, its period of development. But that time has passed by, and we plead to-day for the adoption among our families and churches of the same rational principle of disbursement in this matter as in those matters that pertain to the family or the local church in their support. The need is for larger planning, for more liberal giving, for wider knowledge of the world's needs and of God's expectations concerning us; and these must include the wives and mothers and sisters as well as the masculine portion of the family. Brother A. puts one dollar in the collection basket and feels good; his wife puts in ten cents and feels mean and little, and wonders if God knows it is all she has been able to save of her meagre supply of family purchases which have been made from the egg-basket, and then goes to the "woman's missionary meeting" and asks the other women, "What can we do for missions?" And then, thanks to the privilege which is freely granted, *they pray*. Sisters, do not give this part of it up, *pray!* But do not let the smallness of the ten cents cause you to err, or to forget that God is just and the dispenser of justice. Also let this idea grow and possess us all that it is not so much matter who gives, as how much is given. And whether it be in one way or another, the means of sending the preached word to foreign lands or to the unsaved at home is the important idea to entertain and the end to secure. If we have not the material substance to give, we can encourage the one that has to give more. If a keen sense of the great need of more missionaries is lacking in the family, stimulate it by reading or rehearsing the pathetic appeals you have been blessed in reading; tell the tale of suffering, both of body and mind, entailed on some poor child or mother by the ignorance of another, and enlist the sympathies of the busy husband and sons in their behalf, and in behalf of all dwelling in the darkness of sin and superstition, and by wise suggestions or fair request, enlarge the measure of the weekly offering.

The great need among our own people is just this—more money. There is no lack of laborers. Dr. Swinney needs *so much* for her grand work. The Rev. D. H. Davis and other laborers on the China field need so much for the work the Lord has pushed into their hands. Miss and Mr. Van de Steur wait a little to know if we will help them where God has plainly shown us he has called them, and then they may have waited in vain. The Rev. Mr. Velthuisen's sacrifices are beyond compare in our own experience, and his work is so hampered because of empty treasuries; and the Rev. Wm. M. Jones's cry for help rings painfully clear because so long unheeded. The "open doors" all over our land swing idly to and fro because "They cannot preach except they be sent."

Now, to change all this—to overcome the hindrances to our work as a denomination; and to give every department of it a long push ahead is not at all impossible, and lies quite as much at the door of our women as at any door. Sacrifice? Yes, sacrifice! if so be that the unnecessary things of this life for which God

might justly condemn us, *does*, could be called a sacrifice in the omission. Perhaps no five women in one church would agree on the question of necessaries. But every woman's heart or mind, if attention were paid the subject, would condemn her on some point where some useless thing could have been left off and a mite, perhaps a large one, dropped in her box; not only yesterday, but last week, last spring, to-day, and probably many days hereafter; for the force of habit is strong, and self-indulgence dulls the senses or weakens the power of resistance to our everlasting harm. There is no face, however fair, can be so beautified and adorned by costly plumes tossing above it as can the plainest face by inward "peace, that floweth as a river," and a spirit in perfect accord with God. Would women discard the *useless* things, devoting their value as merchandise to the spread of the gospel, the Master's command, "Go ye into all the world, and preach the gospel to every creature," would be speedily fulfilled; and in our own straitened circumstance duty lies this way. We need not lay aside our just or fair ambitions, or restrict ourselves as to higher education, or lower our standard of morals or culture of mind. Not this—but "such things as are of the earth, earthy," are often shown to be hindrances to the work of missions, robbing both the treasury of its offerings and the altar of our prayers. It is inspiring to sing with fervor "From Greenland's icy mountains," but the blessing lies in what it inspires us to do for "the heathen in his blindness." Is it often "according as God hath prospered us?" When "the same mind" is in us as was in Christ Jesus our Lord, there will be no more "languishing" in the work of spreading "the gospel's joyful sound to all the world around." Until then *we* must be responsible for our share in delay.

Dear Christian woman, we can do a great deal more for missions than we do now. We can be more enlightened, more sympathetic, more liberal; we can be less doubtful, less critical, less selfish; we can give more praise and less blame to those who plan the work and to those who execute it, and by practicing the law of the golden rule, do more and accomplish more than we have ever dared to wish for. Society, the family, the church, will have changed its ancient custom of considering women as a non-entity, and share with her its chief, its highest honors so soon as she shows herself competent; and since actions reveal the man more than words, "She hath done what she could," will be the ideal goal of her who sincerely asks, What is my work for missions? These must come to women by prayer and study—seeking spiritual enlightenment from its source,—by thorough knowledge of the immeasurable *need* of the world at the hands of those blessed of God with access to his Word and its doctrines.

How will our record stand for the next eight years? Let us wait and see.

DR. JUDSON SMITH, of the American Board, has some capital words as to qualifications for missionary service. He says that the following are qualifications, though not the only qualifications for such service. He puts first, a clear conviction of the fundamental doctrines of the gospel, and of their power to bring life and salvation. Second is the missionary spirit, which makes one rise above difficulties and act against obstacles with a patience which outlasts them all. Third is good mental power and thorough education. Fourth is soundness of judgment or good sense. Of course to these is to be added sufficiently good bodily health. This last point ought to be first determined upon by conferring, not with local physicians, who know little or nothing of the requirements of the missionary work, but by the special examining physicians of the missionary societies.

*Read at the session of the South-Western Association, held at Hammond, La., and requested for publication.

THE SABBATH RECORDER.

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CORRESPONDING EDITORS.

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Woman's Work.

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PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

O GIFT of love, thou rarest gem divine,
Thou Light of men, across my pathway shine!
Restore in me the image of thy face,
And perfect me in heavenly love and grace!

I know not what the future may unfold,
I only know thy paths are paths of gold;
My hand in thine, the Truth, the Way,
Thy hand in mine, I shall not stray.

LOOK out for the littles. They do not always look the same way. For example, a man who is willing to get along with a very little religion is pretty sure not to have any; while sin would never be dangerous if it did not at first seem small and harmless. Therefore, get the mind and heart so full of the love of Christ that there shall not be room for even a little bit of sin.

BRO. H. C. ROLFE, formerly of Norway, is at present staying with Count Papengouth, at Villa Fragala, Capodimonte, Naples, Italy, and is devoting himself to the work of an evangelist. He was for some years in the employ of the Babcock and Wilcox Boiler Company as a machinist. He is still vigorous, though 72 years of age, and full of zeal for the cause of the Master. It will be remembered that Count Papengouth is also a Sabbath-keeper, and, like Priscilla and Aquila of old, has a church in his house.

SOME little excitement is said to have been caused recently at Canton, Minn., by the appearance, on one of the window panes of the Catholic church in that place, of a picture of the Virgin Mary and the infant Jesus. Investigation proved that a photographer had "treated" the glass in such a way that in certain angles the sunlight falling upon it brought out the picture. The Catholic papers make haste to utter their denunciations of the "pious fraud," as soon as it is exposed, but reiterate their belief in the frequent occurrence of things miraculous in the church. To most minds, the difference between the Canton fraud and the so-called Catholic miracles of frequent occurrence, is that between a fraud that has been exposed as such, and one that, so far, has escaped such exposure.

It has recently been reported that there was prospect of a speedy union of the Greek and Latin churches; or in other words, that the Roman Catholic church was about to absorb the Russian Church; that Pope Leo and the Russian Emperor were negotiating the terms of such union, and that the plan was approaching completion. Of these vague and uncertain rumors the *Catholic Mirror* has this to say:

Negotiations there may be, but it is unlikely that a reunion will happen soon. Although the Greek and Latin churches are similar in many things there are also grave and important differences. The Czar is the head of the Russian Church, and for him to surrender this authority, in the present state of affairs in his empire, would be next to impossible. He is the spiritual as well as temporal autocrat, and both clergy and people are subservient to his will, and it is as improbable that he would give up one form of his authority as the other. Such a change could not but produce a tremendous convulsion in Russian affairs, shaking the empire to its centre. Moreover, the Czar seeks rather to strengthen his dominion than to yield any part of it.

AN exchange says, "We admire the spirit of the man who said he made a special effort to come to church when he thought that there would be only a few persons present." We remember hearing a preacher, who never preached to empty pews, say that he always made it a point to preach his best on stormy days, as a kind of special reward for the faithfulness of those who came under the greater difficulties, to the service. These two rules, working together, would be pretty sure to keep a full house.

BRO. R. P. DOWSE, now of Leonardsville, and well-known to many of the older readers of the RECORDER, is in failing health. Sending a renewal for the RECORDER for 1893, he says: "Doubtless it is the last of a series of remittances extending through a period of over fifty years, for our denominational paper; for in all probability my 'days are numbered' and the end draweth nigh. But the grace of God which has been so abundantly ministered unto me in life, is unfailing still. May your usefulness be increased yet more and more in every department of our work, and the blessing of God be upon it all." Many will devoutly pray that the long and useful life of this dear brother may come at last to a triumphant close.

BOTH the editor and the printers of the *Jubilee Papers* are much annoyed that their publication has been so long delayed. Naturally enough, the writers of the different papers, of which there are twenty or more, each desired to read his own proof. If, on the average, each detained his proof one week, the delay would aggregate at least five months. What then must it be when some delays have been prolonged to three or four weeks! If those who have been long and anxiously waiting for the appearance of these valuable papers will try to keep sweet, we will do all we can to maintain the same desirable temper at this end of the line while the McKinley prices hold out, and we promise to push the work without a moment's unnecessary delay after the proofs come back to us. If there are no further delays (alas for the if!) we can get them out by the 20th of the present month.

THE DRIFT TOWARD UNBELIEF.

Under this head Dr. H. K. Carroll, in the *Christian Advocate* for December 29, 1892, discusses some of the phases of this drift. That there is such a drift can hardly have escaped the notice of any thoughtful mind. Few persons are better able to trace it from its various originating centers, and along the several lines it takes from these centers, than Dr. Carroll. First of all, he defines the meaning of the phrase as "any surrender of faith in the fundamental doctrines of evangelical Christianity, such as the personality of God, the divinity of Christ, the supernatural element in the Scriptures, the necessity and sufficiency of the biblical scheme of salvation, and the certainty of future rewards and punishments."

After this definition the Doctor points out that this drift may be manifested in denominations, in individuals, and in the attitude of certain classes of society toward the church. Perhaps the most striking illustration of denominational drift toward unbelief, as embraced in the Doctor's definition, is seen in the Unitarian Church. We quote the following paragraph:

At the beginning, less than a century ago, Unitarianism was chiefly a protest against, not the divinity of Christ, but his eternal Godhead. It held with a reverence, of which the late ex-President Hill was one of the last representatives, the Arian view of the Son of God,

believing that he was truly divine as well as truly human, but not eternal like the Father. Beginning thus, the drift of thought has carried the denomination far toward the dark and uncertain sea of unbelief.

When the question was asked a few years ago by the *Christian Register* what special contribution Christ had made to the elevation of mankind, a Unitarian minister, the Rev. Samuel Longfellow, brother of the poet, responded that he did not know that he had made any that could be distinguished among the influences that have made mankind what it is. That is to say, he was not sure that Christ even gave important ideas to the world. Within a decade the Western Unitarian Conference refused an earnest appeal to adopt a Christian or even theistic basis of fellowship. Those who asked for it did so on the ground that Agnostics, Spiritualists, and Materialists, were getting into the church and helping to "shape its life." It rejected a resolution declaring its principal object to be to "diffuse knowledge and promote the interests of Christianity," because "Christianity" was too narrow, and it rejected another resolution declaring its purpose to promote "a religion of love to God and to men," because the use of the word "God" made the basis dogmatic. It simply declared its purpose to be to "establish truth, righteousness, and love in the world." So little importance do Unitarians attach to faith in God or immortality, that they have declared that Robert G. Ingersoll could be a fellow member of any of their churches without ceasing to be the unbeliever that he is. Thus much has Unitarianism drifted since the days of Channing.

After speaking of the movements among the Jews towards what is called "Reformed Judaism," as another illustration of denominational drifting from orthodox standards, the article speaks of the controversy between science and religion of twenty-five years ago, the later controversy of the "Higher Criticism," the "new theology," the demand for a revision of creeds, or their abandonment altogether, and kindred agitations, as movements in which, whatever may be their real motive or their final outcome, many minds are seriously unsettled and set dangerously drifting toward the open sea of dark unbelief. Finally, along with this drifting tendency arising from the inquiring mental habits of the age, the writer finds the church itself so filled with the commercial spirit, which was never more widely extended, more multifarious in form or more attractive than now, that she has largely lost, or is fast losing, her power over men to win them to Christ or hold them in her communion.

Of course, out of most of these agitations and movements, the devout Christian expects to see the truth come brighter and more glorious for the conflict. Its forms of statement may require to be modified, possibly more broadly made, and quite possibly our own views and interpretations of it will undergo some changes in the later adjustments, but the truth itself cannot suffer final defeat or overthrow. This thought alone ought to be sufficient to keep us calm and steady in our attachment to the sure foundations. But more than this, while worldliness, the greed of gain, "the lust of the eyes and the pride of life," is eating into the vitals of the church, and in many ways robbing it of its power, and so driving many to unbelief, there are other forces and influences at work, which will surely turn the tide of thought, and sympathy, and life to the church and the doctrines and life for which it stands. Notably among these hopeful signs is the growing missionary spirit and the grand uprising among the Christian young people of the country. Already, if we mistake not, the day-dawn of a better day is upon us. It did not fall into the line of Dr. Carroll's purpose to speak of this side of the subject, in the article we are noticing. And in spite of all that is bright and hopeful in the outlook, there is a timeliness as well as a masterfulness in the statements of the article.

In the same number of the *Advocate* is an editorial on "The way to treat our doubt." It is recommended first of all that it be treated to a severe "letting alone." In its beginning, doubt is a mere question, which, if it be not unduly magnified, will soon find its answer in a stronger hold upon the truth. Least of all, should one who has become troubled with doubt feel under obligation to hunt up and read, pro and con, all he can find on the subject. Usually such writings are more or less inflammatory and tend to increase the agitation of mind, and this, again, is liable to end in deeper doubt. The mind, in such cases, needs a counter-irritant. Let the subject rest, and come back to it, if you must, from a state of peace and quiet assurance from the contemplation of that about which there is not a shadow of a doubt. If we were to add a suggestion to this excellent advice to one troubled with doubt, it would be that mind and heart and hand be set to some loving task. The old nursery saying about "Satan's finding some mischief still for idle hands to do," is as true here as any where else. It is not the earnest active Christian who drifts into doubt and unbelief. Let the principles of our holy religion bear their legitimate fruits in our hearts and lives, and it will hardly be possible to drift, in our thinking, into the dark mazes of infidelity.

We quote the closing paragraphs of this article:

The most overlooked of all the strong forces for dissipating questions is a reliance on the divine Guide. There are many things which we ought to do ourselves, because God gives us the power to do them, and demands of us that we should do them. There are many others which we must leave him to do; for he alone can dispose of them. One of these is the real cure of our doubts. Many an honest doubter has worked away at his wrong opinions with as much persistency as when Thorwaldsen carved from the rude block, with all his Scandinavian energy, to bring out of it his masterpiece, the "Christ." Well would it have been had many such men left the divine hand to do most of the carving. God can guide the mind in such paths, and by his Spirit so illuminate it that the darkness will disappear with such ease and comfort that only the light will remain.

This one great reliance the sceptic has forgotten. He has not thought to take his doubts into his closet of prayer—if, indeed, he has had one—and implore God's help. What wonder if his poor burdened heart has broken beneath its weight. He has expected too much from himself. God, who created the universe and by whose will all things move according to his laws, can certainly take care of each one, whatever his struggles of mind or heart, and mold into symmetry and beauty the whole human character.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., January 6, 1893.

During the holiday recess it is "All quiet on the Potomac." The extra session question seems to have been determined by a conclusion to call it early in the fall. The Speakership question which seemed to have been settled in favor of Crisp by the snub given him by the managers of the Tariff Reform Club at their late dinner, is opened again by the Senatorial contest in New York; and Crisp's late call upon Cleveland, and an announcement that a good understanding with the President-elect was reached, is thought by the news-hunters to mean that Crisp's hold on the Hill-Tammany support is weakened. No one fails to see that the Garfield-Blaine versus Conkling-Platt-and-the-machine incident is to be repeated, at least in some of its features. Hill, however, will not flounce himself out of the Senate even though his candidate, Murphy, is obliged to give way to Coudert, Cochran, or even Schurtz.

Murphy will not retire and the most cautious and conservative Democrats fear, if they do not admit, that war between Tammany and Cleveland is inevitable. The opponents of Murphy, upon whom the name of mugwump is being fixed, allege that he is a brewer, a patron of the prize ring, the veriest opposite of a civil or any other kind of a reformer, a spoilsman, and so far as statemanship goes an incompetent man. And Murphy's friends say that while he is no orator and no theorist, he is intelligent, and has much ability and force.

Murphy's opposition to Cleveland had its origin in a political wrestle between Murphy and the late Daniel Manning. The latter in the days of Tilden had the State printing. Murphy, who had by various means, the most conspicuous of which was the "levying of contributions" upon New York brewers, got possession of a large section of the machine, thought the State printing was a good job. He bought a paper and influenced the State board to give him the printing. In 1882, when Cleveland was Governor, Murphy opposed Manning's candidates for office, and Cleveland sided with Manning. Murphy has since been bitter against Cleveland, though when the latter made Manning a member of his cabinet he gave Murphy all the political patronage of his county—Rensselaer. Hill succeeding Cleveland as Governor accepted Murphy as his first lieutenant. Every Cleveland State official in New York was put out of office, Maxwell, Superintendent of Insurance, being one of the first to go, and one of the first announcements of Cleveland's intentions, whether authentic or not, is that Maxwell is to be the dispenser of post offices and other good things to be controlled by him as Assistant Post Master General. Cleveland's opposition to Murphy is not purely personal but is encouraged—is logically demanded—by his relations to many of the most prominent Democrats of New York State who have been systematically ignored by the Hill-Murphy combination. It may be reasonably expected, if Murphy and the machine do not give way, that war will follow, and a war that will recall the Republican experience of the Garfield-Blaine regime.

CAPITAL.

A GOLDEN WEDDING.

Fifty years ago the 10th day of this month, in Berlin, N. Y., William Saunders and Naomi A. Randolph, were united in marriage by Elder William Satterlee.

Since that long ago time the various vicissitudes which take place in the lives of our common humanity, reaching over so great a stretch of space, have not been unknown to them. In that time they have built up homes in several States, until now they find themselves very happily situated in Mississippi, experiencing the very pleasant benefits in health and surroundings, of a Southern home. Especially is this so as advancing age reminds them of greater need of care as to comfort and health. There have been born to them seven children, six of whom are living, and are all in business for themselves, being widely scattered, from Northern Wisconsin to Southern Louisiana.

It occurred to all these good people that it would be quite in order to celebrate this semi-centennial anniversary, since it comes only once in a lifetime. Accordingly four of the children—three sons and the only daughter, with the father and mother, gathered at the pleasant home of F. R. Saunders, Esq., another son, of this place, where the happy conception was carried out. Many of the neighbors were in attendance

—all old time acquaintances of the bride and groom of the occasion. The spacious house was well filled with a joyous company who appreciated the golden opportunity of renewing old acquaintances by refreshing the memory in happy allusions to old time occurrences. The elderly couple could realize vividly the long strides which even in their time had been made in all the practical lines of civilization and American progress. From early even, toward the "wee sma" hours the throng surged from one room to another, each lending to the mutual enjoyment by bits of repartee, anecdote or song. On the table in the "other room" were many tokens of filial regard contributed by members of the family, present and absent. These were later presented to the bride and groom in a formal and pleasing manner by the Rev. G. W. Lewis. Among them were fifty dollars in gold, with other beautiful and useful presents aggregating even a greater value. The pleasantries indulged in by Uncle William as these presents were delivered kept the interested audience in a hilarious state of enjoyment until the last had been presented.

Time has dealt kindly with these dear old friends, and apparently many years of restful happiness are yet before them. As these scenes were passing before us it occurred to us that there can be nothing more beautiful on earth than a united, devoted family paying such a delightful tribute of homage to a doting father and mother who are just passing into the "sere and yellow leaf" of a good old age. By request of Aunt Naomi "Praise God from whom all blessings flow," was sung as the closing event of the evening—the utterance of full and grateful hearts. Then the good nights were said.

W. R. P.

HAMMOND, LA., DEC. 25, 1892.

TEACH GIRLS BUSINESS HABITS.

Under this head the Philadelphia *Times* gives some very good advice, which we hope will be read and followed by all those persons who have the care of young people in their homes.

Whether a woman is poor or rich, it behooves her to acquire methodical business habits, keeping her little accounts accurately, and knowing to a cent just what she does with her money. An allowance is the first step toward this end, if at the same time it is impressed upon her that every sum spent should be set down with unflinching regularity.

In black and white, one notes how much more easily the money can be spent, how quickly it goes, and just what foolish little nothings have lured it from our pockets. Without setting down each item, it is ten chances to one that you will conclude you must have lost some money when you cannot see how that ten dollar bill went, when you only bought such a very few things.

The neat little figures are a genuine restraint, besides instilling a habit and system that will be of great value if ever fortune smiles and a great estate comes to your hands, and still greater if economy is a necessity, and the dollar has to be forced into doing duty for two.

Unless the accounts are kept accurately and the cash made to balance every evening, you had better not attempt any bookkeeping at all, for slipshod methods are worse than none, and only confuse everything rather than help matters.

If anything is worth doing at all, it is worth doing well; and there is nothing so productive of future good as the habit of looking carefully out for the pennies when school-days are the only trials, and the allowance of fifty cents a week goes for candies and pickles. If this plan is once established in childhood, the girl will grow to womanhood with a clear knowledge of where her money goes and what she has to show for it.—*Exchange*.

YOUNG PEOPLE'S WORK.

"ARE you ever disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick!"

I HAVE but two thoughts for the young people this week. The first is an excuse for the second. I hope you will read them. Not that I consider them worthy of especial consideration, but I want you to form the habit of reading what appears on this page and discussing the work of the young people. I care but little whether your comments are commendatory or otherwise. I prefer adverse criticism to luke-warm indifference.

If you were called upon once every week to write a short essay, and should sit down to your task with paper and pencil, without doubt there would be suggested to your mind thoughts which have a close relation to your every day work, whatever that may be. And so it is that our young people who are farmers or mechanics or business men, find it a difficult matter to write one article for this page of the RECORDER, while a business letter would flow from their pens quite easily. This fact in the make-up of the human mind—a fact which is a result of the force of habit—has its moral and practical teaching. Will some one please enlarge upon this theme and send an article to the Corresponding Editor. The reason it is mentioned here is simply to explain why the following quotation from an old Latin author is printed below. Your Corresponding Editor is a teacher of Latin.

Est atque non est mihi in manu; quin dicant, non est; merito ut ne dicant, id est.—Plautus.

A man had said to his friend that he was ill-spoken of by his neighbors—that there were evil reports abroad in reference to certain matter connected with his actions. The friend who was thus being censured replied with the above words. It illustrates the difference between character and reputation so well that we have determined to use it as an introduction to the following oration written by a young man of Farina, Illinois, now a student at Milton College.

REPUTATION VERSUS CHARACTER.

OR THE SHOW WINDOW VERSUS THE SHOP.

BY MR. GEORGE CROSLY.

In the beginning it will be well to understand what character and reputation are, and what are some of the differences between them. Character is an invisible, immaterial something in every human being, the visible effects of which produce in the minds of those witnessing these effects what is called reputation.

An individual's character is known only to himself and God; reputation, on the other hand, is not what a man knows himself to be, but what others think he is. Another difference consists in the time taken for the formation of each. A reputation can be made in a day and lost in an hour, but it takes a life-time to complete a character, and it can never be taken away. Each one makes his own character, others make his reputation. A person can have but one character, but he will have as many reputations as he has acquaintances, a different opinion being formed by each one, and reputation is nothing but opinion.

That oft-used comparison of character to a statue, as regards its formation, is so clear and

beautiful that it may be well to use it again. In the construction of a statue three things are necessary—the marble, the chisel, and the sculptor. In the molding of character it is the same. The soul which comes from God is the marble, and we can do with it as we please. The second, the chisel, is formed by the impressions derived from the acts of others. The third, the molder, is each one for himself. He must choose what impressions he will use, just as the worker in marble must choose his chisels. Of the first nothing need be said. The second, the impressions, are coming to us all the time; we are continually called upon to choose between those that will add to the beauty and those that will produce deformity in our character; for from every book we read and every person we meet come both good and bad impressions. As to the third and most important, we are the makers of our characters, and must be on the watch constantly that we let only good thoughts leave their impressions upon us. Two persons may have been brought up in the same family, attended the same school, and had just the same surroundings; yet one is low, mean, and vile, while the other is good, just and true. The only difference is that one sought and loved the good, the other the bad, that came to them both alike; for a person becomes like the object of his love. He becomes like it because to love an object he must first see something in it to admire, and if he see a trait in another that he admires he will try to imitate that trait, and in so doing will become like the object of his admiration. The mind is something like a field; something is sure to grow there. If the field be covered with a thrifty growth of grain the weeds are kept down with comparative ease. Just so with the mind; if it is filled with thoughts of the good it will be much easier to keep out the bad. Love the good, serve the true, and the beautiful will be yours without the asking.

A show window is that part of a shop which exhibits, or is intended to exhibit, what is most attractive in the shop. Why is reputation the show window of character? Because it is by means of reputation alone that the good or bad qualities of character are made known to others. Reputation is that result of character which shows what the owner wishes to be known of that character. The shop is judged by the show window, the character by the reputation. If a person goes into a city to buy clothing he will not enter a shop whose show window exhibits groceries; if he wants to become a good and upright man he will not go to one who has the reputation of being a thief and a drunkard.

Some shops have no show windows at all; or if they do have there is nothing displayed. Of these there are three classes. First, those that have no business; second, those who are ashamed of their business; and third, those whose business does not need to be exhibited in order to secure respect and honor. Of the first nothing need be said. The second embraces those who are doing something of which they are ashamed; as for example, the saloon business, where you will usually find painted or screened windows, or some decoration, to deceive, if possible, those who are passing by. The third class referred to are engaged in the banking business. Nothing is seen in the show window, except it may be a small sign. But a bank hardly needs a sign, even; for no one is wanted there unless he has money or wants to get money on good security; and if he is the kind of a man that is wanted at the bank there are plenty of people who can direct him.

Continuing the comparison of the reputation to the show window, there are three classes of people who have little or no reputation. First, those who have no character; they do not *live*, they merely *exist*; they are in one place to-day and in another to-morrow. Second, those who are ashamed of their character; ashamed because they have, by continued bad acts and thoughts, so deformed their characters that there is nothing beautiful or pleasing about it. So they try to hide their true character by seeming to have what they have not. They use the reputation of some one else for a screen. Those of this class are called hypocrites; they can be found in every position in life. These are they that the builder of a good character fears and shuns as much or more than any other class of people. The third class are those whose characters are not exhibited because they do not need to be in order for them to be loved and honored. This class was compared to a bank, which it resembles in several respects. A bank deals in money. So such a character wants that which is good. The character that is good, or wants to become good, is drawn to such a person, just as a man who has money, or wants to get money, is drawn to the bank. There are many of this last class in the world to-day; but there is room for many more; persons whose lives may not be known beyond a few acquaintances and friends, the circle of whose reputation is small; yet they can do more to make the world better than many who have greater reputations. They live on, imparting by a quiet, gentle, true life, those good impressions to others which will enable them to form better characters. Do not, then, endeavor to keep the show window of character better than the shop, but "be true to self, and it must follow, as night follows day, thou canst not be false to any man."

PRESIDENT'S LETTER.

My dear young people; I mean all of you who are at work for the Master and are not fault-finders. One of the youngest spirited men I ever saw is one of the oldest clergymen in our denomination. I mean you who are at work in the Endeavor Societies, and usually these are among the workers in the Sabbath-school, in the church and in the prayer-meeting. I mean you who are the life of religious work, and if taken away from the mass of society if not from the church, would leave little more than the valley of dry bones. Then we too might be led to say "Son of man can these dry bones live"?

No doubt many who are not actively engaged have, what seems to them, good and sufficient reasons. If they will be good at the bar of God, when we stand around the judgment throne, they are good now, not otherwise. We ought not to go through a storm to a prayer meeting or to church, which is too severe to brave for business or pleasure.

In one of the first sermons ever preached before the London Missionary Society, the Rev. Dr. Bogue said: "We are called this evening to the funeral of bigotry, and I hope it will be buried so deep as never to rise again." Dr. Rowland Hill frequently said, "Mr. Bigotry fell and broke his leg, would that he had broken his neck." One of the chief branches of industry of the Christian Endeavor Society is holding these funerals. Let us hold them in every closed church, in every school-house and hall. Let us all preach these funeral sermons by our testimonies and godly lives. Let us all sit in the choirs and sing gospel hymns. Let us all take the mourners' seats. Let us all be pall

bearers to help carry the remains to their final resting place. Let us make these funerals the most interesting places to which young people can go. I am reminded of what one of my old student friends, who is now on the W. C. T. U. lecture field, once said to her classmates on their return from a funeral, when she asked them if they had a good funeral. As I had never then heard of a good funeral. I was somewhat shocked at her; I have since learned that such a thing is possible, and this is one of the best kind of which I have ever heard. Put them in thick, young people, and report results to Miss Eda L. Crandall, Secretary, for the Mirror. If you lack for methods to successfully conduct these services read carefully the Mirror, *The Golden Rule*, or F. E. Clarke's book on prayer-meetings.

E. B. SAUNDERS.

OUR MIRROR.

WE have asked for reports from the New Year's morning meetings, and start with the Milton Society, since it is rather early and only a few other reports have been received, though we hope a number will respond before the next issue. The New Year was ushered in by the ringing of the three church bells and two school bells in our little village, and the meeting opened at seven o'clock with more than one hundred in attendance. Nearly all present took part in the service and at the close pledged themselves by rising that they would make the young people's work, and especially the young men of our land, a subject of daily prayer. We feel sure that the results of that hour will be with us all through the year.

THIS morning, Jan. 1, 1893, at sunrise found twenty of us at Walworth in a half circle about the church furnace, in earnest prayer for deeper grace in our hearts, and that associate members all over the world might come to know this Jesus who died for all. The expressed desire of the meeting was that we may know God's will and do cheerfully all required of us, which we can only do with his help.

J. H.

THE Christian Endeavor Society of the New Market Seventh-day Baptist Church responded cheerfully to the call for a sunrise prayer-meeting on New Year's morning. An invitation was also extended to the young people of the Baptist Church. Forty were present and the services were really inspiring. It was generally agreed that the experiment was worth repeating by all who live to see another New Year's sunrise. It is our prayer and our hope that all of our lives may be holier during this year as the result of this good beginning. The Young People's societies conducted the union service on Thursday evening during the week of prayer, lead by Elmer Blackford, of the First-day Baptist Church,—an interesting service on "Foreign Missions."

AGREEABLE to recommendation, a sunrise prayer-meeting was held by the Y. P. S. C. E. of Leonardsville, on New Year's morning. When the meeting was announced one of our deacons remarked, "It will be the best meeting for six months," and he was not very far wrong. The attendance was larger than was anticipated, only two or three of the active members being absent, and quite a number were present who do not usually attend. The meeting was led by Bro. J. Robert Babcock, who took as the text for the hour, Phil. 3: 13, 14, and as his theme, "Starting the Year Right." The meeting was full of the spirit of God, and if we as a Society can only keep up to the high mark

we have set for ourselves, it will be a year of great progress. We are hoping to organize a Junior Society soon.

J. A. P.

THE Adams Centre Y. P. S. C. E. is growing in activity each week. The Society recently purchased a number of the gospel hymns, editions Nos. 5 and 6, and we are surprised to notice how great a spirit of activity is created by learning and singing a few new tunes set to words of truth so beautifully clear and expressive. We hope our ardor may not be short lived.

WE are glad to be able to report an active Junior Endeavor Society at Dodge Centre, Minn., fully equipped for work. There are four committees, and the children are willing workers. A Christmas tree was arranged for the Juniors at a private house on Christmas eve. The children were entertained with shadow pictures and allowed to make all the noise they wished for once. The committee felt fully repaid for their efforts by seeing how thoroughly everything was enjoyed.

THE Endeavor Society at Cuyler Hill, N. Y., is still maintaining the work, and although we cannot report an increase of numbers, we feel truly the worker's blessing of more of his mighty love in our hearts, and like exclaiming "the Lord is for us and who can be against us?" Our meetings have been well attended and we have taken one new pledge, viz., not to speak of other's faults until we have corrected our own. We have raised four dollars towards Rev. J. L. Huffman's salary, and an equal amount for the Tract fund, hoping at the close of another year's work to considerably increase this amount. We wish to express our appreciation of Rev. L. R. Swinney's faithful labors here on the Sabbath, and desire to so help and encourage him that many of the loved ones yet uninterested may come with us, and see how good it is to dwell together in unity. Will not our fellow workers pray that our light may shine brighter until God shall give the increase.

L. I.

SABBATH night, December 31st, the Rock River Y. P. S. C. E. made the Endeavor Society of Albion a pleasant and profitable visit. After the singing of several songs, interspersed with seasons of prayer, Bro. E. B. Saunders gave a talk to the young people, in which he urged the importance of "doing something" that individuals, both young and old, might be persuaded to join with us in the heavenward journey. He also spoke of the various committees, showing what telling work might be done by going to those in need, bearing the Christ with them. A very helpful conference meeting followed in which a large number took part. We shall hope to receive another visit from them. A sunrise prayer-meeting was held New Year's morning, and while there were not many out, the meeting was a good one, in which those present not only consecrated themselves anew to the work of the Lord, but every one declared their purpose to remember in prayer daily through the year the church, and those out of Christ. We feel that the meeting will exert a helpful influence upon all through the year.

E. W.

LETTERS received from one of our isolated Endeavorers teaches us that an earnest Christian influence may be a power for good among the roughest people. A young girl, who is spending the winter in a mining town among the mountains of Colorado, for the benefit of her health, where there is no church to a population of four hundred people, has, with the aid of the Christian friends with whom she lives,

established the only prayer-meeting in the village. There was already a Sunday-school, in which she was assigned a large class of little scholars. These children come from homes of poverty and vice, and had no lesson helps or Bibles. Application was made through the Young People's Board to the Baptist Sabbath-school Union for Bibles, which were sent in time for distribution as Christmas gifts. We are sure it would be a pleasure to the Union could they know with what joy the children hugged their treasures. By the help of these Christian workers, a family of five children, too destitute to be seen at their mother's funeral, were made presentable. The dissipated father and little children were the only mourners, and some forty other dissipated miners were about the only followers of the remains. She writes that so sorrowful a sight she never witnessed before. We doubt not that more of our lone workers are doing noble work which we would be glad to hear about.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

- Dec. 31. Returning from the Captivity.....Ezra 1: 1-11.
- Jan. 7. Rebuilding the Temple.....Ezra 3: 1-13.
- Jan. 14. Encouraging the People.....Hag. 2: 1-9.
- Jan. 21. Joshua the High Priest.....Zech. 3: 1-10.
- Jan. 28. The Spirit of the Lord.....Zech. 4: 1-10.
- Feb. 4. Dedicating the Temple.....Ezra 6: 14-22.
- Feb. 11. Nehemiah's Prayer.....Neh. 1: 1-11.
- Feb. 18. Rebuilding the Wall.....Neh. 4: 9-21.
- Feb. 25. Reading the Law.....Neh. 8: 1-12.
- Mar. 4. Keeping the Sabbath.....Neh. 13: 15-22.
- Mar. 11. Esther before the King.....Esth. 4: 10-17; 5: 1-3.
- Mar. 18. Timely Admonitions.....Prov. 23: 15-23.
- Mar. 25. Review.....

LESSON IV.—JOSHUA THE HIGH PRIEST.

For Sabbath-day, Jan. 21, 1893.

SCRIPTURE LESSON.—Zech 3: 1-10.

GOLDEN TEXT.—We have a great High Priest, that is passed into the heavens, Jesus the Son of God.—Heb. 4: 14.

INTRODUCTION.—Having entered upon the work of building the temple, Haggai delivers another message, one full of promise and cheer. In a few days God sends them a new prophet, a young man of priestly family, who appeals to them to return fully to God. Again, Haggai brings two messages. Still there are discouragements and much opposition, and "hope deferred made the heart sick." At this time God gave Zechariah eight visions. Our lesson is the fourth of this series, in which is set forth the redemption of a rebellious people from their great sins.

EXPLANATORY NOTES.—v. 1. "He showed me." He, the interpreting angel, or else Jehovah, who gave him these visions. "Joshua." Who is used as a representative character, representing the people who are put on trial and plucked out of fire. "Standing before the Lord." As though it were the last great judgment. "And Satan." The adversary, as though in a law court to accuse the guilty party and claim vengeance, or the execution of the law. "Standing at his right hand." The position of a prosecutor, as the left hand was usually the position of the defendant. "To resist him." Make the accusation, and induce the Lord to disown his unworthy people. Satan is very anxious that souls shall receive their just dues, as that would give them to him. But our Advocate is also pleading, and hence the mercy shown us. v. 2. "The Lord." Jehovah, identified with "the angel of the Lord." "Rebuke thee." Twice spoken as showing disapproval of Satan's course. God makes no lengthy argument. He silences Satan by simply stating his choice, and Satan knows it is wise and according to infinite mercy. "Chosen Jerusalem." Jerusalem is truly unworthy and condemnation is merited, but it is God's choice, and he can justify (Rom. 8: 33) by the faith of his sinful creatures. Jerusalem may not continue her sin, see verse 7. "Brand . . . out of fire?" Thus the Lord does recognize our sins. He had punished the Jews with 70 years' captivity, and now rescues them. His grace begun is a guarantee of continuation and enlargement. v. 3. "Filthy garments." Sym-

bol of sin. God, then, does not rebuke Satan and save the people on the ground of their righteousness. Mixed with sin and infirmity, they stand before their Judge to receive benefits of Christ's patience and atoning sacrifice. v. 4. "That stood before him." God's ministering angels. "Take away the garments." Take away sin. God saves not *in* sin but *from* sin. He loves the sinner but hates sin. Joshua cannot do it himself. God alone can remove the stain of sin, the garment of filth. Who are you, friend, hoping by morality to merit favor while you neglect the atonement? "Change of raiment." Costly robes of the high priest, symbol of Messiah's imputed righteousness. The iniquity passing from those that believe, they are justified and welcomed into fellowship with God. v. 5. "And I said." Regarded as an interposition by the prophet who wishes the assurance that the priesthood be restored. He prays for it. "Fair mitre." Linen bonnet, or head dress, with a plate of gold on the front, on which was inscribed, "Holiness to the Lord." The request was granted. "And the angel . . . stood by." To superintend the proceedings and give the change. v. 6. "Protested." Earnestly declared the end for which the priesthood is restored to the people. v. 7. "Walk in my ways." Live pleasing to God by showing true repentance. No forgiveness and new life without this. "Keep my charge." Moral and ritual ordinances. "Judge my house." Long preside over the temple services. The high priest became a judge (Deut. 17:9) and overseer. "Keep my courts." Keep the temple from being profaned. "Places to walk." Perfect access to God as his ministering servant. "Among those that stand by." Have the companionship of the angels as he performs his holy service. v. 8. "Hear now." On account of the greatness of the promise for the future listen earnestly. "Thou and thy fellows." The subordinate assistants or colleagues. In council they sat before the high priest, who, as president, sat in an elevated seat. "Men wondered at." Men of sign, having a typical character, foreshadowing the future temple of God with its service of love. "My servant." A title characteristic. "The BRANCH." From the almost extinct royal line of David. The remnant returning from exile were as a "new shoot" starting up from a remaining stump; from it would come the Messiah whose kingdom would be more glorious than the old, and remain forever. v. 9. "Behold the stone." Chief corner stone, which "the builders refused" when it did come, but which God put in its place, even Jesus, the Head of the Church. "Upon one . . . seven eyes." Seven denotes completeness. Eye denotes watchfulness and care. In Christ is fullness of grace. He watches over his people. "Engrave the graving thereof." There shall be polished beauty. Christ's glory shall excel the polished stones of the temple. He is superior to all human builders. When he builds his church "the gates of hell shall not prevail against it." "Remove . . . iniquity in one day." The fountain of all blessing is the forgiveness and removal of sin. God removes the iniquity of the Jews the same as any other sinner's. On the day Jesus died atonement for sin was made "once for all," but not all accept it. v. 10. "In that day." Shall be joy and tranquillity, peace with God through Jesus Christ, and to the Jewish mind set forth in the thought of reposing under their vine and fig trees. Micah 4:4. "Call . . . his neighbor." Which the Jews did in the social entertainments which took place at the close of the great Atonement services.

SUGGESTED THOUGHTS.—The world is full of object lessons impressing the truth. God gives all who will open hearts and eyes visions of success and triumph over the adversary of our souls. The kingdom of Christ is being established and the powers of darkness overthrown by the silent change wrought by thought, conscience, reason, faith, and workings of God's Holy Spirit. Fitness for the discharge of our duties as priests unto God is only through cleansing from sin. If there is to be a reign of peace, "a golden age" on this earth, it must be after the nations have accepted Christ as their Saviour and God's law as a rule of conduct. There must be one Lord, one faith, one baptism, one holy Sabbath for weekly worship. Let us, then, "earnestly contend for the faith once delivered unto the saints."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 15th.)

GOD'S COVENANT. If thou wilt—then. Zech. 3:7, John 15:7, 8.

IF—the condition. The best things are conditioned. They would not be so valuable if they were not. They would not be appreciated. But these conditions are made possible to all, and easy in the strength God freely, willingly gives. A contract with God is a very sacred affair. We know full well that the party of the

first part never breaks his covenant. With him it is "an everlasting covenant." But our fellowship with him is liable to be interrupted for a time. Possibly it may end forever.—If so—"then." Not "then" as in the case of Zech. 3:7. We must sustain a conscious communion with Christ and his spirit and a view of our completeness in him—"to continue in the joyful recognition of the value of his perfect sacrifice and the efficacy of his precious blood."—G. W. Clarke. The responsibility of abiding in Christ and he in us rests almost, if not wholly, upon us. Abiding in Christ is essential to our fruit-bearing and to show that we are in him, and keeping our part of the contract. The fact that we are in the living vine, sharing its life, makes it certain that God's covenant will be fulfilled for our benefit. Upon John 15:7 Ryle says: "To abide in Christ means to keep up a habit of constant and close communion with him—to be always leaning on him, resting on him, pouring out our hearts to him, and using him as our fountain of life and strength. To have his word abiding in us is to keep his sayings and precepts continually before our minds and memories, and to make them guide our actions and rule our daily conduct and behaviour." If thou wilt—then the Lord will hear and answer, and "give thee places to walk among these that stand by." There shall be free ingress and egress to God's presence.

SCRIPTURE REFERENCES.

1. David's charge to Solomon. 1 Kings 2:1-4, 1 Chron. 22:11-13.
2. Promises repeated. Psa. 132:1-12; 89:2-8.
3. Prayer, promise, fulfillment. 2 Kings 20:2-6, Isa. 38:2-8.
4. Neglecting a covenant. Malachi 2:1-13.
5. The new covenant. Heb. 8:8-13, Jer. 31:31-37.
6. Christ the substance of the covenant. Isa. 42:1-9.
7. Result of despising the covenant. Heb. 10:25-30.

CHRIST
HIGHEST
PASSED INTO HEAVEN.

—SPEAKING of reviews, the last temperance lesson was the occasion of some interesting ones with black-board drawings and talks by superintendents. One of our schools had a review after this sort: The superintendent, stepping to a large board, began a talk about traps, in the meanwhile drawing a spider's web and asking questions; then a fly and mouse trap as made by men. Proceeding in his talk he referred to the saloon-trap and amplified the thought by using this acrostic:

THE
SPARKLING ALE.
A FREE LUNCH. T
LAGER BEER. R
OLD GIN. A
ORANGE WINE. P
NEW CIDER.

The talk was closed with a drawing of a sign board on which was written "Beware of man traps."

—ANOTHER interesting black-board exercise, though old, was appropriate for the last temperance lesson. It was from an old copy of *The National Baptist* and can be used with profit by our schools when we have the next temperance lesson, March 18th.

Draw on the board a "whisky barrel—Satan's offering to the world—contrast with Christ's offering. On end of barrel place a skull and cross bones—the signs of death—the trade mark. On the staves print the quality—triple X—sorrow—death. Issued with the seal and by the authority of the U. S." Then comes the black-board outline as follows:

IT ROBS US OF

HEALTH,
APPINNESS,
ONOR,
OME,
EAVEN.

AND GIVES US IN RETURN

DEBT DISGRACE
EVIL ENEMIES
ABASEMENT AND APPETITE
THRALDOM T REASON
HELL H ORROR.

—It does not require an "expert" to hold the attention of a school in this way and partly answer the question, How can we keep the boys and girls in Sabbath-school? Put a few pennies into a large black-board and colored crayons.

HOME NEWS.

New York.

LEONARDSVILLE.—The holiday season has passed very pleasantly with us here. Sabbath morning before Christmas will not soon be forgotten. During the night previous a blizzard set in which raged furiously all day. In spite of this a large congregation assembled at eleven o'clock at the Christmas service. A special effort had been made in the line of music for the occasion, and the Rev. Chas. S. Pendleton, of Columbus Quarter, preached a most excellent sermon from Isa. 55:6.—Sunday evening the church was filled to its utmost capacity, the occasion being the usual Christmas tree. A pleasant programme, consisting of solos, glees by the children and the Daland Quartette, readings from Ben Hur, and a Christmas drama by the children, introducing the Dutch wind-mill, preceded the distribution of the presents. The brethren had evidently instructed the old saint as he ground out for the pastor's family a number of remembrances valued even more highly for the evidences of friendship thus evinced than for the value and practicability thereof.—Monday afternoon the annual church and society meeting was held, at which time the matter of the pastorate was thoroughly discussed and the Rev. J. A. Platts was unanimously invited to remain with us. Pray for us that the Spirit may continue with us as a church. S. F.

Wisconsin.

ALBION.—The Albion Sabbath-school was reorganized last Sabbath, Dec. 31st, ready for a new year's work. Mrs. Mattie Babcock was chosen as superintendent. There are twelve classes. The new superintendent enters upon her work with the good wishes, and we believe the hearty support of all the school. The Secretary's report for the past year showed fourteen classes for a part of the year, with twelve continuing through the year. The average attendance was about sixty-five. The school had sent to Holland \$6; to China, for Susie Burdick's school work, \$15, besides buying new singing books for the school. The school has kept up a good interest through the year. One of the means made use of to accomplish this end was occasionally a lesson story written by some member of the school. Some of these papers have been very interesting and well written. E. A. W.

MISSIONARY SOCIETY.

Receipts in December, 1892.

Table of receipts for the Missionary Society in December 1892, listing donors and amounts.

A. L. CHESTER, Treas.

WESTERLY, R. I., Dec. 31, 1892.

Received deed of house and lot at Farina, Ill., from children of Dea. Edward W. Whitford, as the gift of their father and mother to the Missionary Society, as the following letter will explain:

MENOMONIE, Wis., Nov. 7, 1892.

HON. A. L. CHESTER, Westerly, R. I.

Dear Sir:—The late Dea. Edward W. Whitford, of Farina, Ill., who died April 5, 1892, was my father. He left a will devising all his property to my mother, Clarinda Whitford, for life, remainder to his children in fee.

During his last sickness he expressed to my mother a desire that their home at Farina should, after her decease, go to the Seventh-day Baptist Missionary Society as their joint gift. As his death was quite unexpected, he did not take the necessary legal steps to carry out his desire. His children, desirous of having their father's wishes in that regard fulfilled, have executed to the Society a quit-claim deed of the property, which conveys to it the title in fee, subject to our mother's life estate. This deed I herewith deliver to you as the representative of said Society; and I do this in behalf of the children of my father, now deceased, it being understood that your Society takes this property as the joint gift of our father and mother, Dea. Edward W., and Clarinda O. Whitford.

My mother will of course pay the taxes assessed on the property during her life. You can get the deed recorded, if you so desire, by sending it to the Recorder of Deeds, of Fayette Co., Ill., P. O., Vandalia, Ill.

The property is fairly worth \$800 to \$1,000, I suppose.

Yours respectfully, ROBERT D. WHITFORD.

THE Native Missionary Society in the province of Imerina, Madagascar, has raised \$15,000 during the past ten years, and sent out twenty-three agents. And this is followed by a revival in Antananarivo, the capital city. "He that watereth shall himself be watered."

TRACT SOCIETY.

Receipts in December, 1892.

Table of receipts for the Tract Society in December 1892, listing donors and amounts.

NEW YORK OFFICE.

C. B. Cottrell, Westerly, R. I. \$400 00 E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Jan. 1, 1893.

THE STANDARD OF VALUE.

I know a bright young poet Whose soul is as pure as his verse (And deeds, not ditties, show it), But he carries a very light purse. He is palpably poor, and wherever He goes the people comment: "Oh, yes, he is very clever, But he isn't worth a cent!"

I know a selfish miser Whose heart is as hard as his gold; Of all noble things a despiser, He wallows in wealth untold, And the groveling multitude ever Exalt him as Mammon's high priest And say: "He's not wise, good or clever, But—he's worth ten millions at least!"

—F. P. Smart, in Detroit Free Press.

THE "SOUND OF RAIN."

Just what "the sound of abundance of rain" was (1 Kings 18: 41)—whether a special revelation to Elijah's inner sense, or some outward token, as the rustling on the tops of the forest trees premonitory of storm—we cannot say. It was, however, a sign that the long drought was soon to be broken and the Lord was about to send a "plentiful rain" to refresh his inheritance.

To many a devout and waiting believer, whose inner ear is attent to hear the voice of the Lord, the tokens of blessing in the revival of God's work are often just as assured as when every tree-top on Carmel was countersigning the faithful word spoken to Elijah at Zarephath.

To one who is looking for the signs of "refreshing," and who stands like the old prophet upon "the tower to see what the Lord will say," God's providences are often the "sound of abundance of rain." The way of revival is so opened by a conspiring of events and there is such a favorable preparation of circumstances that it is a revelation from heaven that a revival is at hand, that God in an especial way is "waiting" to be gracious.

An earnest spirit of prayer, a distress of soul over prevailing desolations, are often assurances of approaching mercy—the "sound of rain." "O Lord, revive thy work!" is the cry of the soul burdened with the condition of lost men. What pastor has not noticed the change in the place of prayer. The brother who "exhorted" for ten minutes in what he called prayer gives up his exhortation and falls to pleading with tears and broken sentences; and he who related his experiences, and went over the doctrines of grace, and called that prayer, forgets himself and agonizes before the throne.

Such a state of feeling existing in a church gives certainty of revival near at hand. Of course the spirit may be grieved away by sin, but this anxiety and distress is the "sound of rain." A thirst for the Word and deep interest

in it are indications of a revival. Sorrow for backsliding and confession of faults are fore-tokens of refreshing and justify the expectation of revival near at hand.

The sound of rain, by whatever signs it may be conveyed to God's people, is attended with great responsibility. God in this way is disclosing his purposes of mercy, and it ought to be to his church, just what it was to Elijah, a summons to prayer. Christians should pray more vigorously for their own truer, fuller consecration, their expectations should be instant and high for good things to come. Everyone should put forth his supreme endeavor after individual conversions. Slumbering Christians should be awakened, stumbling-blocks removed out of the way of the ungodly. Close conversation with the impenitent should be sought, worldly cares should be disposed of so as to give freedom for work.

During the weeks past, here and there, over many a church, the small clouds have been rising and "mercy drops" have fallen.

It is by prayer, personal consecration, and the diligent use of means that the cloud will stretch across the whole heavens and the "drop" become a "shower." Thus shall the promise be fulfilled: "I will pour water upon him that is thirsty and floods upon the dry ground." Thus shall the "sound of rain" become "abundance of rain," and "showers of blessing" fill all the heritage of the Lord with joy and rejoicing.—Morning Star.

THE HOLY GHOST AS A COMMENTATOR.

In a recent sermon preached to the students of Cambridge University Bishop Alexander said:

The scale at the bottom of a map is but a line marked with figures at the foot of a large sheet, but we measure every distance by it. It affects our whole reading of the map, our whole conception of the districts. Nine-tenths of a watch is represented by the metal and the plate; in weight and bulk the main-spring is small, and however brief may be such words as "I and my father are one," "The Comforter whom I will send unto you from the father, even the spirit of truth which proceedeth from the father," they are the main-spring of the whole structure, the scale of measurement for the whole map. To this portion of our Lord's words the test applies with peculiar force for a reason derived from the very nature of human language. . . .

Along the ages, generation after generation, for every Christian soul, for every living church, the words of Jesus are taken by the Holy Spirit as the one necessary utterance. They are divine and they find a divine interpretation. Out of the text there leaps to life a commentary which is as strong as the stepping of the storm and as burning as the fire of Pentecost. Again and again in the history of Christianity some thought or word of Christ has seemed dormant or antiquated. But it has revealed itself to some isolated souls, some musing students. The solitary sentinel lights his beacon, and lo! it leaps from hill to hill till the sky blazes with its warning. It was so here in the days of Simeon. It was so in Oxford fifty years ago. Pusey and his friends sent out their scattered little pamphlets, unattractively printed, unskillfully advertised, and after a time they listened with awe to the echoes of their thoughts which came back to them from God. It was as with the echo, to which the player, touching his horn instrument, commits to it a thin sound; he hears a magic response, as if every hilltop were a carillon and a hundred chimes of bells tossed back to him the note reiterated and glorified. The Holy Ghost acts as Christ's commentator. He becomes the repredicator of one or the other portion of the concepts in these words, "The Holy Ghost glorifies Christ, for he takes of Christ's and announces it to them."

HE who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you be faithful. The faithfulness is all.—George MacDonald.

EDUCATION.

—JOHN L. WOODS, a wealthy retired lumber dealer, of Cleveland, O., gave \$125,000 recently to the Medical College of Western Reserve University as a Christmas gift. The university has received during the past two years gifts aggregating \$400,000.

—In a recent editorial in "The Harvard Crimson," the college daily paper, the question of a course on English and American orators and statesmen was taken up and discussed for the first time. It is strange that Harvard, in its thorough and exhaustive courses for the study of literature, ancient and modern, should not have provided one to treat of such men as Pitt, Burke, Bright, Fox, Webster, Clay and Calhoun. Another protest which has arisen among the under-graduates is directed against the proposed disposition of the Fogg bequest. This sum of money, amounting to about \$198,000, was left on condition that the university should use it to build a fine arts museum suitable to contain collections, as well as for a lecture hall to seat at least 500. The museum must also be provided with a proper school for university instruction. Such a building designed with a view of the growth of the university collections in the fine arts could not be had for much less than the original bequest. Professor Norton, the head of the fine arts departments, feels that it would be unwise to erect a museum without sufficient means at hand to provide it at once with all the necessary and desirable internal adornments, and he has therefore written a letter expressing his wish strongly to put the money out at interest for a number of years until it shall have doubled itself and the department shall have ample means to take care of itself. To the under-graduates, however, who with the teachers, are put to great inconvenience from the present incomplete condition of affairs in this particular department, the idea of waiting fifteen or twenty years for a building when one can be had at once seems uncalled for.

TEMPERANCE.

—KANSAS, with Prohibition and one hundred thousand more people than Texas, has but one penitentiary and nine hundred and ninety-six prisoners. Texas, with saloons and one hundred thousand less people than Kansas, has two penitentiaries and three thousand convicts.

—IN Berlin, where they drink beer nearly all the time, the men are heavy, stout and loggy. They sleep nine hours a night, and very frequently take an hour's nap in a chair in a beer garden during the day. In France, where they drink wine, the men have sallow skin and wrinkled faces. The wine has a slightly stimulating effect, but not so much as the whisky of our nobility of the West. The best thing for a man to drink is water.

—ALCOHOL IN SURGERY.—The *Journal of Inebriety* says that Mr. Frederick Treves, the well-known surgeon of the London Hospital, in his "Manual of Operative Surgery," has some striking remarks on the risks attending operations on the bodies of drunkards. He says: "A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards. Of the secret drinkers," continues Mr. Treves, "the surgeon has to be indeed aware. In his account of 'Calamities of Surgery,' Sir James Paget mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.

THE *Treasury of Religious Thought* for January, 1893, is on our table. The full sermons are four in number, each one of which is excellent. The Leading Sermonic Thoughts are by Dr. Broadus, Archdeacon Farrar, Rev. T. Harper, Bishop Bowman and Dr. Stalker. Prof. Wolf has a fine article on Revelation the Answer to Agnosticism. Dr. Burdett Hart gives an exquisite Pen-Picture of Dr. Carpenter, Bishop of Ripon. Prof. Ince, of Oxford, discusses the Educational Value of the Old Testament. Other articles are, All at Work, The Power of Utterance, Surrendering to Worldliness, Israel Returning to Palestine, Explanation of S. S. Lessons, Current Religious Thought, Survey of Christian Progress, etc., with editorials on, To Love and to be Loved, The Pre-eminent Wish, "I wish above all things," Health Prosperity, Worldly Prosperity, Soul Prosperity—and all departments full. Yearly subscription, \$2 50. Clergymen \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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SPECIAL NOTICES.

THE Quarterly Meeting of the DeRuyter, Otselic, Lincklaen, Cuyler Hill and Scott churches will hold its next session with the Otselic Church, Jan. 28, 29, 1893. The following programme has been prepared:

SABBATH.

11 A. M. Sermon by B. F. Rogers.
1.30 P. M. Conference meeting, conducted by L. R. Swinney, followed by communion.

7 P. M. Sermon by O. S. Mills.

FIRST-DAY.

10.30 A. M. Business session.
11 A. M. Sermon by L. R. Swinney.
7 P. M. Sermon by B. F. Rogers, followed by closing conference.

It is earnestly desired that each church be well represented.

COMMITTEE.

THE Ministerial Conference of the Western Association will be held at the Second Alfred Church, Jan. 30 and 31, 1893. The first session will be on Monday evening at 7 o'clock. The following is the programme:

1. Introductory sermon. G. W. Burdick.
2. What constitutes a true revival of religion in a church, and how is it best promoted? L. C. Rogers.

3. What is the new birth? J. Summerbell.
4. Is our system of pastorates best adapted to the development and extension of the church of Christ in the world? M. B. Kelly, Sr.
5. What is the design and general plan of the Epistle to the Hebrews? M. B. Kelly, Jr.
6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Clarke.
7. A conference on the question, "What can we do to increase the interest and faithfulness of this Conference?" Led by J. T. Davis.
8. What constitutes a true enthusiasm in preaching and other gospel work? L. A. Platts.
9. How should our denomination stand in regard to closing the World's Fair on Sunday? T. R. Williams.

JOSHUA CLARKE, *President.*

MARTIN SINDALL, *Secretary.*

THE Treasurer of the General Conference invites attention to page eight of the Minutes just published. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3 00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.
J. T. DAVIS, *Pastor.*
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COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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CONDENSED NEWS.

A new opal field has been found in Garfield county, Washington.

The River Rhone is frozen over at Tarascon, the Garonne at Toulouse, and the canal at Marseilles.

There is an official assurance of peace between Costa Rica and Nicaragua. Everybody will rejoice to hear it.

Ten inches of snow fell in New York City Thursday night. Considerable obstruction was caused to street cars and vehicles.

The Pope has declined to receive Senor Valeria, the Spanish envoy recently appointed, on the ground that he has written immoral novels.

The cold is very severe in Europe. The River Scheldt in Belgium is almost closed by ice, making navigation from Antwerp to the sea dangerous.

Dervishes and Egyptian cavalry have had a fierce fight near Ambijol. Captain Pyne of the British staff was killed. The Dervishes were repulsed.

In a little less than seven days J. H. McLaren, 25 years of age, has just finished a journey of 568 miles (from St. Paul, Minn., to Quincy, Ill.,) on skates upon Mississippi River ice.

One of the churches, has just consecrated a bishop for Oklahoma. At Guthrie a lawyer has just slain his former law partner. Perhaps the new bishop realizes doubly that his is a missionary jurisdiction.

At Lick Observatory, California, notification has been received that the Lalande prize of the Paris Academy of Sciences was awarded to Professor Barnard of the Observatory, Dec. 19, 1892, for his work in astronomy; especially for his discovery of the fifth satellite of Jupiter.

At a special meeting of the New York Board of Trade and Transportation recently a report was received from the special committee on quarantine affairs recommending that Congress be petitioned to pass a national quarantine law.

M. Freiberg, the agent of Baron Hirsch, has arrived at Simferopol, thirty-seven miles north of Sebastopol, to make arrangements for the emigration of six thousand Hebrews from the Crimea in the spring. The government will facilitate the movement.

Ex-President James McCosh, of Princeton College, has been appointed to the chairmanship of the department of the International Congress of Education on Rationalistic Psychology. The Congress will be held in Chicago on July 26th, 27th and 28th next. Dr. McCosh has accepted.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

It is expected that 16,000 carloads of exhibits will be received at the World's Fair grounds between now and May 1st. Reducing this proposition to figures, it would mean a chain of cars over 100 miles in length. Six carloads of material for the German building arrived one day last week. This makes fifty cars for these buildings up to date.

Not far from 4,100 miles of new railway lines have been built in the United States during 1892. This brings the total mileage in the United States up to 174,600 miles, or about forty-five per cent of the mileage of the world. The longest line constructed was the Pacific extension of the Manitoba to Puget Sound, 558 miles, completing another transcontinental route. No railway was built in five States; only one mile was built in Kansas, and the greatest mileage was built in Washington, 426.

The fierce snow and wind storm which has prevailed along the entire New Jersey coast, has wrought terrible damage to property and the bluff. A heavy sea raged all day Thursday and Friday of last week, when the Shrewsbury hotel at Seabright was being undermined. The street was being washed away by the sea, and had caused the stopping of trains running to Highlands on the Southern road. The bulkheads and bluff at that place have also gone to pieces. The Long Branch iron pier is a total wreck. The high sea has carried off a greater portion of the structure. The entire bluff on Chelsea avenue is gone. Not a single foot of bluff at that point remains. At Asbury Park no damage has occurred.

MARRIED.

IRISH—SAUNDERS.—In Hammond, La., Dec. 31, 1892, at the residence of the bride's parents, by the Rev. Geo. W. Lewis, Mr. E. M. Irish and Miss Anna Maude Saunders, all of Hammond.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BAKER.—In Andover, N. Y., Dec. 28, 1892, of heart disease, Harry Baker, in his 69th year.

The deceased was born in Eastern New York and made a profession of religion in Pennsylvania, some twenty-five years since, in Christian baptism. And although he never united with any church he convinced his family, and all who knew him, that his was a Christian life; and they, and all who mourn his departure, are comforted with the hope that he reaps the reward of the faithful, "Blessed are they that mourn."

SUTTON.—At Berea, Ritchie Co., W. Va., Jan. 1, 1893, daughter of F. M. and C. A. Sutton, aged ten days.

"He gathers the lambs in his bosom."

BOND.—At the home of her sister, near Garwin, Iowa, Dec. 31, 1892, Miss Alvira B. Bond, daughter of William and Mary Bond, aged 19 years, 2 months and 7 days.

Sister Alvira began living the Christian life last summer, making public profession of faith in Christ during the revival meeting held here by the Morgan Park Evangelists, and on the 15th of August she, together with nine other young persons, was baptized into Christ and became a member of the Carlton Seventh-day Baptist Church, of which church she remained a faithful member till called home. The funeral services were held on New Year's Day and were attended by a very large congregation. Sermon by her pastor from Isa. 64: 6, "We all do fade as a leaf."



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